BASILIUS VALENTINUS

FRIAR

Of the Order of

St. BENEDICT

His last

WILL and TESTAMENT.

which

He himself, being alone, hid under a Table of Marble behinde the High-Altar of the Cathedral Church, in the Imperial Citie of *Erford:* leaving it there to be found of him, whom Gods Providence should make worthy of it.

wherein he sufficiently declareth the wayes he wrought to obtain the Philosophers stone, *and taught them also to his fellow Collegians, all of them attained also to the having of the* Philosophers stone: *whereby not onely the leprous bodies of the impure, and inferior Metals are reduced unto the pure and perfect body of Gold and Silver, but also all manner of diseases whatsoever are cured in the bodies of unhealthfull men, and kept thereby in perfect health unto the prolonging of their lives.*

LONDON,

Printed *Anno Domini, MDCLVII.*

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TO THE READER.

THis book is full of myſteries, if you will have them unlockt, then endeavour to get the Key, which the Authour uſed. For his humanity in his life was conformable unto the Deity. No ſooner he obtained a truth in theſe myſteries, but he preſently fell on his knees, returning thanks to the Creator for the light he received: and when he got any true Medicines, he fell to work, curing

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gratis, even ſuch diſeaſes, which humane learning judged to be incurable: and if he got any riches, he ſupplied the wants of the needy.

Let not the vitious hearts and hands preſume to meddle with it, leſt in ſtead of a bleſſing they ſhould meet with a curſe. Therefore,

Procul hinc, procul ite prophani.

In this book are contained these following heads.

1. THe nature, condition, and property of Myne-works, in which Minerals and Metals do grow; of their first ſeed, birth, quality, and property, and of their exhalation and inhalation, how they are ſupported in their growth and augmentation.

2. The occaſion of Oars, Stones, Rocks, Marbles, of their paſſages and Clefts, their Liquors, Juyces, Energies, and operations, *viz.* of Gold, Silver, Copper, Iron, Tin, Lead, Quick-ſilver, and of Minerals.

3. A plain literal expreſſion of that Univerſal Elixar, whereby a healthfull life is prolonged, all diſeaſes expelled, and abundance of riches obtained: with a perfect Declaration of the XII. Keyes.

4. A particular Deſcription of Metals, whereby their ſeveral endowments are declared, how they ſerve to keep man in perfect health, with many Manuals for the working of them to ſerve man to live more comfortably in outward means; and how Metals and Minerals in particular are brought to their higheſt preparation, whereby is procured that men may live in this World without wanting things neceſſary.

5. A tranſcendent, moſt precious wonderfull Medicine of Metals and Minerals, and of other things, which the Creator of heaven and earth, and all the things contained therein, ordained for the good of man.

PRE-

PREFACE AND ENTRANCE UPON BASILIUS VALENTINUS His last TESTAMENT.

Whereas the time is come, that by the good pleasure of Almighty God my Creator, and his dearly beloved Sonne JESUS CHRIST, *my Laboratorie in this corruptible World draweth to an end, and am to approach from this earthly Laboratorie unto the heavenly, and am creeping dayly and hourly nearer to the end, and am to close according to the appointed time of my dear Saviour, aiming at the true Manna, or heavenly food of Eternal blisse, sighing continnally after the enjoying of such riches*

riches, which have a fulneſſe of everlaſting joyes; I thought it my duty in conſcience, to be reconciled in a Chriſtian way to my fellow Members that are alive at the preſent, and with thoſe, which are to ſucceed in future ages, ſo that my Soul may be at reſt, patiently waiting for the Lords call, and to become an inhabitant of that heavenly Paradiſe, and to be matriculated into the book of life, and ſtand in readineſſe day and night to look for my Lords coming. At the conſideration hereof I call to minde my writings, which I ſet down to paper, as other ancient Philoſophers have done before me, publiſhing all ſuch myſteries of nature, whereby Artiſts, and ſuch that bear an affection and love unto ſuch myſtical truths may be benefited, and the ſame I lovingly and readily leave to them, as much as the higheſt Spagyrick, and heavenly Phyſician hath granted and revealed unto me; My conſcience further hath preſſed me, in the purſuance of a Chriſtian love, and performance of my promiſe, dictated by nature, to make a larger relation, becauſe it is a thing meet and neceſſarie to ſet forth the Manuals which are belonging hereunto, and ought to be deſcribed circumſtantially, to inform the judgement of ſuch men, addicted hereunto to the full; namely how natures bolts, which ſhe ſeveral wayes thruſted forward, to lock ſtrongly her ſecrets, are to be thruſted back, that the doors of worldly Treaſures might be unlockt, that the knowledge of tranſcendent myſteries may be attained unto & upon ſerious continued prayers unto the Creator, mens judgement and underſtanding might the more be egg'd on.

I am not put upon either by force or indigencie, nor by a vain-glorie, or ſelf-end to ſet down any letter, and to leave it to poſterity; onely a meer conſideration of the frailty & of the miſerableneſs of this world where the Children of darkneſſe are almoſt quite loſt in their groaping wayes, hath cauſed me to do ſo. I am not able to expreſſe how much my minde is perplexed, when I think on the folly of this frail world, and conſider the Cymmerian darkneſſe of its Children, which think themſelves of deep underſtanding, when they have heard ſome fopperies of their Univerſity Chair-men diſcourſed of, thereby ſuppoſing to be much enlightned in their underſtandings. Where is that high and precious Medicine of the ancient Philoſophers, which lived before any Univerſity was talk'd, or heard of, who received their Revelations upon an earneſt pious prayer unto God, joyning thereunto their dayly ſearchings into natural things, and laying their hands to the work. Whither I ſay, is fled their painfulneſſe and induſtry? Surely to no other place, than to the horrid, impure, and ſordid Apothecaries ſhops, deeply precipitated and buried in the earth, and ſunk ſo deep, that the ringing nor ſounding of bells, and beating of Morters are able to rouſe it: thus their praiſe and the glorie of the higheſt is at a ſtand! and who produceth any good of it? Thus much am I perſwaded, that if my writings ſhall be produced to light after my death and the judicious poſteritie, the Apoſtles and Diſciples of them do rightly read, meditate, and underſtand them well, and do out of a Chriſtian intention ſeek, dive,

and work the ſame onely to the glorie of God, and th love and charity of their fellow brethren and Chriſtians, than by means of their actions and works, that depend, from ſuch good and proper fundamentals, will be diſcovered and laid open to the publick view, all thoſe fopperies and forgeries, which theſe great mouth'd vain glorious fellows, and high conceited fools, which proclaim themſelves to be the ſole Phyſicians and Maſters of both Medicines, that is of the inward and outward, and arrogate to themſelves great dignities and worths in the world, when there is no cauſe for it. Their intentions are ſet upon no other foundations, but to live in great reſpect, to haunt after vain-glorie with a ſear'd conſcience, to deprive their fellow Chriſtians of their monies by cheating, all they look for, is to be talk'd of, and live in reputation; they ſtick full of diabolical pride and vanity up to the ears, theſe in the end, in great woe and miſerie have their poor Souls drowned moſt lamentably! woe, woe, to you Children of Sathan! Here I intend not to uſe any prolixity of words, nor to bring in any ſuch matters, which are heterogeneal to my purpoſe; at the cloſing of my book I will be more large in my expreſſions, as far as the heavenly Prince ſhall enable me to do, where, as for a final Corollarie to all my writings, I ſhall annex things with that proviſo and intreaty, that all thoſe, which intend to be real, and conſcionable in their Medicaments, may aide & cure their oppreſſed fellow Chriſtians, and to ſearch and inquire into ſuch things, which God for ſuch purpoſes hath ordained, and implanted them into nature.

This

This preſent book of mine deſerves to be called [*A light unto darkneſſe*] *for other things, which in my former writings I have diſcourſed of by way of parables, which ſtile I made uſe of the rather, becauſe it is proper to Philoſophers, are declared in this my laſt information, where I deal in plain and clear words, deſcribing, and naming the matter openly, ſhewing the preparations from the beginning to the middle and end, demonſtrating, and ſetting before the eyes of men the matter in* general *and* particular, *confirming, and juſtifying the truth thereof, and making a diſtinction betwixt the ground and no ground, in ſo plain terms, that the very Children may underſtand, and feel it with their hands. And becauſe this book affordeth another knowledge, differing from others of my writing, wherein I have not written ſo obſcurely, nor made I uſe of ſuch ſubtilties, as the ancients did, who lived before me, and ended their dayes happily, therefore doth it require another place alſo to be laid up in, and kept ſecret from the perverſeneſſe of men in the world. I do not deſire it ſhould be buried with me, to be a prey, and food for Worms, but it ſhall be left above ground, and kept ſecret, from wicked men, and my purpoſe is, that it ſhall be laid into a ſecret place, where none ſhall come near it, but he, for whom God hath ordained it, other writings of mine ſhall ſooner ſee the publick light.*

But know thou, whoever thou art, into whoſe hand this my laſt Teſtament comes, which contains the Revelation of heavenly and earthly myſteries, it will hap-

pen to thee by a divine providence, to whoſe cuſtody, at my devotion then perform'd, I committed it, depoſiting the ſame into that ſecret place together with other things, not inforced upon any grounds of neceſsities, or ſtraightneſſes, to leave it there, onely for him, whom Gods goodneſſe ſhall appoint to finde it. For it is not good for me to let God's Creatures and myſterie, which are too abſtruſe already, and ſtept from the light into darkneſſe, by reaſon of the malicious perverſeneſſe of the wicked world to die with me, as envious men are with to do with gifts, they are entruſted withall; but even leave a glimpſe of truth and of the clear heaven, thinking befitting to diſcharge my conſcience in putting forth the talent to uſury, let the will of the Lord be done in him, whom he deemeth to be worthy of it, into whoſe care and diligence I commit it from henceforth and for ever. For I a Cloyſter-man, and an unworthy Servant of the Divine infinite Trinitie confeſſe, and ackowledge, that I ſhould never have come ſo far in my knowledge of theſe endleſſe myſteries', in the Analogie of natural things, in the melioration, & changing their qualities, for a ſure and ſtrong upholding of this profound knowledge of the true Medicine, according to this Ordinance (whereby I am ready to do good to all and every one, which deſireth my help herein) which as I have done hitherto, ſo my deſire is that God would enable me to do the ſame to the laſt of my breathing. I ſay I ſhould never have attained unto it, if by Gods ſpecial goodneſſe, grace, and mercie, ſeveral books had not come into my hands, written of ancient Maſters, which

which departed this life a long time before me, causing great joy to me, ſtirring up in me a return of hearty thanks to God, who ſo graciouſly was pleaſed in his providence to beſtow them on me in the Cloyſter before any of my Fellows.

I do ſpeak it without any vain-glorie, I have done ſo much good thereby to my fellow-Chriſtians, as ever was poſſible for me to do, which next to God, returned thanks for it, even to the end of my dayes.

Now whereas I can be Steward no longer, I have done according as my abilities would give leave: let others alſo be induſtrious, and not defective in their Stewardſhip. I return mine into the faithfull hands of God Almighty, and deliver up to his Divine power and glorie, inſtead of the Keyes for the houſe, all the allotted myſteries ſet down here in my writing; leaving them to his diſpoſing, to beſtow them after my death unto him, whom his Divine will ſhall chuſe thereunto, to be for the knowledge of his praiſe-worthy name, the good and help of ſuch, that ſtand in want of neceſſaries and health, for the avoiding and ſhunning of all worldly pompe, pride, wantonneſſe, luxurie, raſhneſſe, pleaſure, covetouſneſſe, and ſpightfulneſſe, or contempt of others.

O Lord God Almighty, mercifull Gracious Father of thine onely begotten Son Jeſus Chriſt, *who art onely the Lord of* Sabaoth, *the principle of all things that are made by thy Word, and ideſinite end of all*

Creatures above and below; I poor miſerable Man, and Earth-worm, return thanks with my babling tongue from the innermoſt Center of my heart, who haſt been pleaſed to enlighten me with the great light of thy heavenly and earthly wiſdom, and the greateſt myſteries of the created ſecrecies and treaſures of this World, together with thy Divine ſaving word, by which I learn to know thine Almighty power and wonders. To thee belongs eternal praiſe, honour, and glorie, from eternity unto eternity, that thou haſt beſtowed on me health and lively hood, ſtrength, and ability, to be helpfull to my fellow Chriſtians in their neceſſities, and inflicted infirmities with thoſe myſtical healing Medicines, together with ſuch ſpiritual comforts, to raiſe the drooping ſpirits. Lord, to thee alone belongs power, might, and glorie, to thee is the praiſe, honour, and gratefulneſſe, for all the mercies and graces thou haſt beſtowed on me, and haſt preſerved me therein till to this my great age, and loweſt weakneſſe. O! thou God of all graces, and father of all comforts, be not angrie with me, that I deliver up to thee, mine eternal Creator, the Keyes of my Stewardſhip, wrapt up in this Pergamene, according to the dutie, my calling and conſcience calls for: with theſe thou ſuffer'ſt me to keep houſe the moſt of my time, till now, thou haſt called, and foreſeen me to be thy ſervant and Steward, and haſt graciouſly afforded, that I ſhould enjoy the noble ſweet fruits, which were gathered in thy Almonarie to my laſt inſtant end, which now, O Lord, lieth in thy power. I beſeech thee

for

for the dear merits of Jeſus Chriſt, *come now, when thou pleaſeſt, incloſe my heart, receive my Soul into thy heavenly Throne of grace, let her be recommended unto thee graciouſly, O thou faithfull God, who haſt redeemed her on the holy Croſſe with the moſt precious Tincture of the true bloud of thy holy bodie: then is my life well ended on this earth, grant to the bodie a quiet reſt, till at the laſt day, bodie and ſoul joyn again, and are of a heavenly compoſition: for now my onely deſire is to be diſſolved, and to be with my Lord Chriſt: The which thou Almighty, Holy, and Heavenly Trinitie grant to me, and all good Chriſtian believers.* Amen.

That I may come to the work intended, and make a beginning of the work in hand, if God be pleaſed to let this book come to thy hands, before all things unceſſantly you return heartie, and unfeigned thanks for it: in the next place I beſeech him to beſtow on thee alſo grace and bleſſing, a healthfull bodie, ſucceſfully to accompliſh all the points ſet down here, which tend to the well-fare and benefit of thy Neighbour, and to prepare them according to the Manuals, which to that end I ſet down, and preſcribe them, that you may happily and ſuccesfully begin the work, that the middle and end be correſpondent thereunto. Then be not flap-tong'd, and reſolve abſolutely in thy heart, not to entruſt with theſe myſteries any malicious, ungratefull, and falſe men, much leſſe ſhouldſt thou make them partakers thereof: for if Almightie God would beſtow it on others, he could do it immediately,

and grant the same by other means and wayes without thee. Therefore look to it, tempt not the Lord thy God, for he will not be mock'd. Be silent and reserving; be meditating on Gods punishment, which no man is able to out-run; keep a good intention; let not your greedie minde run on how you may get abundance of Gold and Silver riches, and vanitie but before all things, which are written herein, let that be your chiefest aim, how you may appear helpfull in word and deed to promote the health of thy Neighbour Christian: Then have you given, and brought an offering of thanks, and God will bestow more upon thee, and with such Revelations will come to thee, more than ever you would have believed.

Therefore instead of a perfect Physick book I have annexed at the end those precious Medicines; with which even to this hour, I have cured succesfully many difficult Symptomes, and diseases, held by others to be incurable: which I recommend unto thee with the rest of the things contained in these writings, to thy conscience to be warie, and not to abuse any of them, as much as thy life and Soul is near and dear unto thee.

If thou receivest this faithfull admonition and warning, which I give unto thee here and there at the beginning, middle, and end, and in other places also, and doest accordingly, then thou canst not be too thankfull for these things, which through Gods permission shall be intimated and made known to thee out of this book.

But in case thou wilt strive against my faithfull warn-

warning and fatherly admonition, these mysteries, which were hid from the learned, and thou sufferst to come into strange hands! look to thy self, blame not me, think not that there is any reconciliation for thee, being cut off from all those, which live and die in Christ.

Thus I let it rest, committing execution to the Highest, which dwelleth in Heaven, who punisheth and avengeth all manner of sins, vices, iniquities, and covenant-breakings. Whereas I thought it necessarie thus to describe this my Declaration before my other Writings, and to prove the same with examples, that every one, whom God shall judge to be worthie of, may conceive, understand, and fathom the true beginning, the true middle, and the true end of all created things. Thereupon I purposed to make a beginning of it with a necessary relation of the Original, beginning and existencie of Minerals and Metals, from which ariseth this most noble and precious Medicine, whereby is procured a healthfull long life, and abundance of riches are obtained: Namely from whence Minerals and Metals have their original, how they be brought to light, that searchers into Natural things may know the whole Nature in her circumference, before ever they lay hand to the work, and acquaint themselves well therewith: then still the one will stream and run forth the other, one Art will produce the other; at last all what is sought for, will be overtaken in joy, and that which hath been long'd for, will happily be enjoyed.

This

This my book I divide into five parts, each of them is ſubdivided into certain Chapters and Parts. As for the ſtile uſed here, it ought not to be expected to be any other than is meet for a Miner, after the condition of Mine works, waving all Rhetorick, and Poetical manne of eloquent expreſſions.

I.

In the firſt part of my intended work I will deſcribe chiefly the manner nature and properties of Myne-works, in which grow Minerals and Metals, of the firſt ſperm, nativitie, qualitie, and propertie, as alſo of the exhalation and inhalation.

II.

The ſecond part ſhall be a kinde of recapitulation of the firſt part, where ſhall be contained alſo a relation of the condition and occaſion of Mines, Oars, Stones, paſſages and Clefts, with their coherent liquors, powers and operations, as of Gold, Silver, Copper, Iron, Tin, Lead, Mercurie, and the reſt of Minerals.

III.

In the third part is declared in manifeſt, and literal expreſſions without any defect and obſcuritie, the Univerſal *of this whole world, how all Philoſophers before me, with me, and after me, have made that moſt ancient*

ancient great ſtone, whereby health and riches were obtained, of the poſſibility, how, and of what it may be done, together with a perfect Declaration of my XII. Keyes, with the names of our matter.

IV.

In the fourth part I deſcribe all the particulars of Metals, which the one is endued with, before the other, out of which may be had perfect health, and an advantage unto the getting of great riches, with all the Manuals in general and particular, belonging thereunto: this fourth part I have intituled, the Manuals of Baſilius Valentinus, *wherein is ſhewed how all Metals, and Minerals, fitting thereunto, may be brought to their higheſt preparation.*

V.

In the fifth part I have annexed the tranſcendent, moſt dear wonderfull Medicine of all Metals and Minerals, and of other things, which God Almighty had ordained, and graciouſly granted for men, who in the Valley of miſerie are ſubject to ſickneſſes and povertie, that they may have a remedie to help themſelves againſt both.

God the Father, of mercie and ſalvation, who liveth from eternitie to eternitie, being above all the Creatures, grant grace and bleſſing to this my purpoſe, that I may write ſo, that every one may underſtand

ſtand, and Gods infinite, mercie and that it together with his gracious goodneſs, redemption may ſeem known, acknowledged, and continually meditated upon, and every one may call on the Great Creator day and night; granting to them fervent hearts ſo to direct all their thoughts, that they may make no otherwiſe of this noble Creature of God and tranſcendent great myſtery of Nature, together with the Automie thereof, but onely to the great honour of God, and the good of all good Children. The ſame grant this Father Son and Holy Ghoſt in his mercy. Amen.

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tions of Mercurie, Antimonie, Vitriol water, common Sulphur, unslak'd Lime, Arsenic, Salpeter, Tartar, Vinegar, and Wine.

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THE FIRST BOOK,

Wherein are ſhewed MINE-WORKS, from whence they have their Exiſtence, Natures and Properties: divided into the enſuing Chapters.

CHAP. I.

Of the Ætherial liquor of Metals, or *of the metal* Ferch.

GOd hath created things under ground as well as the things above ground: By the things under ground, I underſtand Metalls, Minerals, and into whom there is implanted alſo a fertiltie to their ſeed, without which the ſeed could neither grow nor increaſe. Seed which is barren, hath not that fertiltie: by which it is collected, that there is ſome diſtinctneſſe betwixt

CHAP. II.

Of the ſeed of Metals.

ALl thoſe Authors which have written about the metaline ſeed, agree in that, when they ſay ſulphur is the maſculine ſeed of metals, and Mercurie is the fœminine ſeed; which ſaying muſt be taken in its genuine ſenſe; for common Sulphur and common Mercury are not meant thereby. For the viſible Mercury of Metals is a body it ſelf out of bodies, and ſo it cannot be a ſeed: and being cold, its coldneſſe *per ſe* cannot be a ſeed, and the Sulphur of metals being a food, how can it be a ſeed? Yea, a ſeed conſumeth ſulphur, how can one ſeed deſtroy the other? if ſo, what body ſhould it produce? It is therefore an error, if that ſhould be taken in the common ſenſe: if the Mercurie of bodies is in a work, and hath taken food, then all the ſex Mercuries protrude one body, as the one of the ſex is in its predominancy, ſo the body riſeth.

Seeing there are ſeven of theſe Mercuries, it happeneth, that when the ſeed of *Mars* and *Venus* hath the predominancie, they produce a maſculine body of *Sol*, but if the ſeed of *Saturne* and *Jupiter* doth predominate, then is produced a fœminine body, which is called *Lune*; *Mercury* is an aſſiſtant on both ſides.

The ſame happeneth unto other bodies: but theſe are alwayes and in every and each work together; for they are indiviſible, as it is meet alſo, what manner of body could be produced elſe? For Nature hath perfect bodyes, though in themſelves they muſt be diſſolved again, yet are they perfect for, & in their time. For what manner of ſeed could that be, if it ſhould be defective in any of its branches?

Therefore every body hath its perfect ſeed, hence the traſmutation hath its ground in the *aſcention* and *deſcention* of ſalt

of metals, which otherwiſe could not be, if they were not homogeneal in their ſeed. For if any man ſaith, that ſilver is not gold, clowns beleeve that alſo, becauſe they have not fundamental knowledge of the ſeed, how it is to go out of one body into the other, or elſe it wants its fertilitie, neither can it be naturally without a body, wherein it reſteth. There belong ſeven diſtinct parts to an unformal body of metals, to bring it by nouriſhment into a forme, *viz.* 1. An earth. 2. A ſtone. 3. An earthaſh. 4. Earthly ſtreams. 5. glaſſe or ſubterraneal metal. 6. The ſubterranean tincture. 7. The ſubterranean *fuligo* or ſeed, (ſume) All theſe are the materials of the body; and as earth is mans matter, out of which God made him, unto which he muſt returne again: ſo all other bodyes alſo at laſt return to earth, that Myner which is judicious and knowing herein, him I judge to deſerve the name of a Miner. For there are but few of them which are rightly informed herein, or hath any fundamental knowledge of it, though they are dayly imployed about it: though ſome might ſay, they could not but bee knowing in their profeſſion, yet it is not ſo really; if ſo, what right uſe can they make of them? They put wrong names upon them, are ignorant of their utility, and this is the reaſon why they many times run them waſte upon heaps, where after ſome time they turne to goodneſſe, and the longer they lye there, the better they are: this inſtruction deſerves no hatred, but rather a grateſull aknowledgment.

Why ſhould Philoſophers be beleeved to know any thing? But where is it written, that men ſhould ſeeke & find mercury of the body in a ſubterranean ſume, ſtone, glaſſe, but in their books? Where are learned artificial finings inſuliginations, incinerations, nutritions but from them? The ſeed of metals as it is perfect, ſo is its *Ferch*, or life inviſible. Where do thoſe men ſtay, which will work according to nature, and know none of theſe, neither do they know where to get it: yet fall upon Artiſts, exclaiming upon them to be falſe, & all ſuch as are imployed in their ways: but we ſee and

hear how ignorance runs on. It is impossible to get a body without seed, it were as much as to say, a seed is without fertility. Therefore peruse it exactly in its dissolution, the reduction of it will afford its body: work cheerfully.

But it is none of the meaneſt work, as some of the most antient Philosophers have said, which called it a double work: for thus they say, the metal must first passe through the Melters hand, afterward it must come into the hands of the Alchymist, if so be the seed shall be known in the artificial work: they meane or intimate by this saying thus much, that there is a twofold dissolution, the one is, when the expert Melter brings the frangible body *ex naturali conductione* into a malleableneſſe, whereby its impurity is gotten off. Then comes the Alchymist, reduceth the body into cinders, calxes, glasses, colours, fumes subterranean, in which the seed of metals resteth, and the *Ferch* or life is found fertile in the body, and is reducible into a spiritual water or *prima materia*, according as the quality and propertie of the metall is, and is divided artificially into its natural principles, according to the processe of the Chymick art, of which more in another place shall be spoken, when I shall treat of the Minerals.

CHAP. III.

Of the Metalline Nutriment.

ALthough it belongeth not to this place, how *mineralia fossilia* are made under ground, however I will give a hint of it, how nature maketh them out of subterranean moist liquors and Myne-crescencies, which afterward serve to be a food to metals; not such liquors which are decocted above ground; therefore if you should adde here above ground, decocted ones to metals, undissolved in their corporeal

corporeal form, your work would be in vain: and where there are ſuch *mineralia foſſilia* there are Myne-works alſo if not with it, yet are they not farre off, as is ſeen in many Mynes. As in *Hungarie* are digged the faireſt and beſt ſulphur-alloms and Mineral or Myne-Victriol. And about *Harcynia* are digged ſalt Victriol. About *Goſlar*, *Mansfeld*, *Zellerfeld*, and at *Etſhland* in *Helvetia* is digged Mine-ſalt, and at *Hall* there is great ſtore of it, where there is found alſo very curious ſulphur. But you muſt note, that theſe minerals are not uſed thus groſsly, but are prepared firſt, which is a curious work to bring a mineral thus high by ſublming into *flores*, which are halfe metalline, eſpecially if made with metal, the metal being reduced into a mineral, from that the flowers are made: thus you ſee natures forwardneſſe, and how ſhe is reducible to her firſt water, ſulphur and ſalt. Many make theſe flowers without metal, which are not ſo good though, as the former way. For an *oleum* made of vitriol or copper, and is diſtilled, is more effectual, yea a thouſand times more pretious in its operation, than that is, which is made of common vitriol, whom nature hath not yet exalted. Its true the Hungarian Vitriol in its efficacie and vertue is found wonderfull and ſufficient enough, becauſe Nature hath graduated it to a greater ſiccitie, and brought it to a ripeneſſe more than others were, and is more excellent than the reſt. By this preparation they can make uſe of the minerals, ſtrengthen and encreate their pleaſure thereby. If any thing is to be made, meet for metalls, then it muſt be done out of metals, with metals, and through or by metals, which is the real & only manual whereby may be hit the hardneſs of the mineral flowers, always take from them, & adde nothing to them; this is the Art, which asketh great wondering & deep meditation. Thus you muſt learn to go to work, for theſe flowers are found often cloſely compacted, which Myners very ſeldome know, eſpecially in *Hungarie* and *Wallachia*, they are as faire as ever any red glowing oar may be, they are of a cryſtaline tranſparent redneſſe, are good gold and ſilver according as they are ting'd, this is a

rare knowledge, an art worthy the beſt conſideration, which is to make glaſſe of a hardneſſe, from thence it is, that the ſubterranean glaſſes make up the metall, thereby they come to their forme.

The preparation of theſe flowers have their great utility in phyſical wayes, if their excrements be taken from them, and their ordours: theſe excrements are the feces of mineralls, are nought for metals, ſtirring up evil ſediments, which bring damage unto metals; a twofold evil comes from the miſtaking of mineralls: for decocted ones are a dangerous poiſon, and corroſive unto metals, as we ſee above ground, when *aquafortis* is made of them, which corrodeth, teareth, divideth and parteth metals, and the other which are faire to look on, ſticking unto metals, and their worſt poiſon, for as ſoone as theſe approach, they kindle and cauſe the dangerous ſediments, all availeth nothing unto them, though they have and keep their form. As an infected man hath ſtill the form and face of a man, though hee bee infected, and infecteth others alſo, and in caſe it turne all to one metal, yet it is but an empty one, and nothing in it. This is a very neceſſary obſervation for Miners and Laborators; for if they regard it not, they obſtruct not only their work, but endanger themſelves alſo; becauſe the metal is not only turned into a volatilitie, if any feces or excrements be added thereunto, and that alſo which ſtayeth, comes to be unmalleable, and ſuffers continually diminution, as long as it is under the hammer. Thoſe that works them, have cauſe to look to it, if they fall on them with any fire, their reward furely is ſome mine diſeaſe, which experimentally is known how their poiſon doth ſtick and hang on the top of the furnace and in their cheſts, turning to arſenick and ſuch poiſonous fumes and ſeeds, and do hurt every way, as wofull experience evidenceth.

CHAP.

CHAP. IV.

Of the metaline ſhop, Officina metalorum.

ALl natural works have their ſpecial convenient places in which they work; where there is any ſuch place or ſhop, in which ſome glorious and pretious thing is made, and ſometimes though the inſtrument be very horrid and monſtrous, and its matter unknowne, yet they are extant in that officine.

Firſt touching the glory and praiſe of this officine, it is likned to a Church, in which the ſeed and the *Ferch* are married to the body, therein they eate, reſt, and work, thither they carry all faire and pleaſant materials under ground wherewith they are clad, and they have another kind of fire, water, aire, and earth, for the things that are accompliſhed and perfected therein, the ſame can hardly be parted again, no not with the help of the neather aire, if ſo be, that it muſt be parted aſunder, then ſee and make tryal of it on the mercurie of metalls.

Again, the things made ſo hard, and fixt cannot be parted, as may be ſeen by gold, how firm and fixt is it in the fire? the cauſe whereof is the ſubterranean heat and cold which it impartetb unto metals, and makes them firm thereby, for it is a ſtony firmament of the earth, and giving to metals their ſtony power, it groweth hollow and ſpongie, full of pores, which at laſt are fill'd up with metals, even as Bees do fill their hives with hony, and in the end it parts and is carryed away in the ſlick or (*Scobes.*) For the Earth-ſtone is not conſumed under ground, becauſe it is a ſediment nor ſuffering any thing to come in or out. Hence is that difference betwixt the Earth-ſtone and the terreſtial-firmamental ſtone, which is one of the mineral-works. Let no man gainſay that a ſtone ſhould have together both heat

heat and cold at once, to afford the one now, and then to hide the other, for when it worketh the higheſt metals, it hideth its heat, and when it worketh upon inferior metals, then it hideth its coldneſſe, and ſo it helpeth every way, this is its tract and inſtrument, heat and cold of the ſubterranean fire-ſtone.

The moderne Chimiſts which are ignorants, not knowing Nature aright, and do not take notice of her wayes, uſe ſtrange inſtruments, and then they make or cauſe to be made all manner of veſſels, according as every one of them hath a fancy to, but in natures wayes they know little, ſhee regardeth not the variety of formes, and inſtead of theſe, ſhe takes a fit and laſting inſtrument, which holdeth in the work and every form followes or accompanies the ſeeds precedencie. The folly and ignorance of workmen is aggravated in that, becauſe they deſpiſe the knowledge of minerals.

The inſtrument ſhe uſeth hereunto I ſhould make mention of it here, but wave it at this time, and will do it in another place, where you may ſeek for, and take notice of it. Thoſe which think themſelves to be the wiſeſt doe ſay, that it is a vanitie to obſerve mathematically the ſtars above, and to order any work after ſeaſonable dayes and houres, it is ſomething ſaid, but not ſo well grounded. But this is moſt certaine, that if you work according to common courſe, otherwiſe than we do, following onely your own fancies, then is your labour in vaine. There is a difference to be made betwixt the upper ſtars, and the metallin ſtars, which ſhine and have their influence into the bodies. Touching the ſtars above, they in their light and motion have a ſingular influence; and the ſtars below have their influence alſo upon their metals, thus each heaven hath its peculiar courſe and inſtrument, where the ſtars ſituation may be apprehended. An *opacum corpus ſtellatum* compact aſtrall bodie, differs in its condition from a *corpus lucidum*, if you intend to learn here ſomething, then you muſt be induſtrious and grudge no paines, it would require

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a huge volume, if I ſhould deſcribe *particularly* the whole circumference of ſubterranean Mine-works: it would not ſuffice to nominate the things only, but muſt demonſtrate alſo, that all that, which I attribute to them, to be true, I ſay it would aſke a great deale of writing, to diſpoſe the brains of miſconceited men to a belief: what ſhould I ſay of ſuch materials, on whom I could not impoſe fitting names, though I knew them, for who is that man which hath done learning in our Schoole? Here I muſt needs ſpeak as belonging properly to this place, that no volume in this world can be written, in which could be ſet down all and every *particular manual*, as Laborators ſometimes might aſke; therefore an Artiſt having given him ſome hints of things, muſt endeavour to order his work, and manage the ſame judiciouſly, muſt put his hands to the work, and get knowledge by his own practice. I direct ſuch men in their work to Natures proceſs under ground, let them ſearch there, and take an honeſt Myner along to ſhew him her inſtruments, and matters (for prating, lying and ignorance availeth here nothing.) Every one wiſheth to get riches, but the means for the getting of them are not reſpondent: if I were the beſt limner, & could ſet forth in colours the form of any inſtrument, then men would underſtand it; it would help in this caſe, they would ſee it, and feele it with their hands, and undertake the work, if all were ſet down. I know what, & how much ought to be put in a book, I put things fitting in, and did it faithfully.

CHAP. V.

Of Egreſſion and Ingreſſion of Metals.

THe work of metals evidenceth a perpetual going in, and coming out; for hereby the Egreſſion is underſtood not only the Egreſſion of the whole work, that in ſome

ſome place a whole metaline tract comes into decay, when it wants food to be nouriſhed any further, & hath devoured all its bodies, but alſo a partial egreſſion; for ſtill the one ſeeketh the other, and follows at the heel. This we ſee by the mercury of metals, being poured forth, it is ſcattered into thouſands of little quick corns, all of them return to their body; in the ſame condition is *volatile & Lubricum*; & the *Ferch* alſo goeth forth in ſmall bits, at laſt it joyneth in a body ſomewhere, even as Bees met together: it receiveth no more than it hath need, the overplus ſwarmeth to another Myne-officine, which parting and diſtributing, affords many and ſeveral Mine-works, according to the diſpoſition of the officine and nouriſhment, and according as it is infringed in its work in the egreſſion; the *Ferch* and the ſeed go on in their *volatilitie*, & if they had wings, that *Volatile* is ſo thin, that it can hardly be diſcerned, yet is it foliated like a heap of atoms; thus ſubtilly it flyeth away, & the *Ferch* muſt ſtill have its *ſeed*, the ſeed its *body*, and that its thin *atoms*. My meaning is not, that its egreſſion is from or out of the earth into the ayre, to fly about there and then to come into ground again; which is not ſo, nor can it be, becauſe its natural work is not in the ayre, unleſſe men bring it forth purpoſely, then is it of another condition; of that egreſſion I do not ſpeak here, becauſe it is done by day; but this goeth through the earth. Which ſtands in the furnace, not apprehenſive or viſible to us, and runs through clefts and paſſages; For if the earth giveth way to the ingreſſion and egreſſion, even as the water doth to fiſhes, and the ayre to birds, as long as metals come to their ſtone-firmament, which ſtone-firmamet differs from the earth-firmament, when it meets with that, it goeth abour, looking out for another paſſage, like as water that floweth about a ſtone and not through it, yet it ſtayeth in its own ſtone, and receiveth ſtrength of it, & turnes there to a body: and as it goeth in its egreſſion from one metaline firmament or ſtone-firmament to another, if thorow eaten or ſoaked, be it at what diſtance it will, and attracteth

eth the *Lubicrum*, even as a bird draws its feet up to its body in its flight; for if they touch any where, then they loose somewhat of the body, and the *Lubricum* in its ingression suffers it to come again to a strength of operation: for when both are joyned, then the metal increaseth, and attracteth its food in a wonderfull way and nourisheth it selfe; and it is to be admired, that in this ingression, when that *Lubricum* comes more and more to its officine, how it increaseth and strengtheneth it selfe so long, that at last the work is made firme in the officine. This strengthening can not be learned to be any other, than the metaline mercurie doth make it, for in the first place it turns it there into a *liquidum*, where afterward it receiveth all, doth coagulate and congele, according as the bodyes are either *masculine* or *fœminine*, at last it is brought to a solid fixed body of *Sol*. This ingression makes that subterranean place noble and fruitfull, and is singular, when it hath an ascending oar in work, that ayre is very wholsome, and if the ayre above with melting be not infected with arsenick fumes, then it affords a saluber ayre to dwell in.

This is a manuduction unto the whole after-work, how the same ought to be proceeded in, that the ore may stand and not awaken, but turne to its streame, and still abide in its bodies companie, it is loath to make an egression, if once it made a true ingression, and setled it selfe to the work; for it resteth not in its place, neither doth it rest in its whole tract, but worketh continually, and is well seen, what its fixing or flight is, and where it setteth to a fluid body, or earth-salt, which it stirres and rouleth so long, yea, it panteth and moveth in it so longe, till it gets a liquid body, then turns it to a terrene body, & is still brought on to a further height and hardnesse: and that is the right coagulating, congealing liquidating and fixing of mercurie; which if done accordingly, then it affords something.

CHAP.

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CHAP.

CHAP. VI.

Of the diſſolution and reduction of metals.

It is apparent, that natural heat is the cauſe of the fluidneſs of metals diſſolution, becauſe the ſeed of metals in it ſelfe is very hot, and the fluide matter of metals is hot alſo, as being oliginous, and its heat increaſeth, when it comes to its officine, or ſhop, becauſe that alſo being hot encreaſeth the heat the more, hence it is why it is hot in the work, and hath need of it, for at firſt it would bring no more into its body, unleſſe it were ſoluble and ſoft, it bringeth nothing into it, unleſſe it be paſſed through theſe three heats, and fixed by them: then examine it, and adde another fluid thing to it, which did not paſſe through the three heats: ſee whether the metal will receive it, or no? Secondly they muſt be diſſolved that they may be cleanſed; the condition of liquid things is to produce to the outſide things fitting the work it hath in hand. This ſolution is diſtinct from other artificial diſſolutions, where the body is only melted, as by the Melter when he ſeperateth the excrements from it; for nature doth not melt the earth as men do, but as corne groweth above ground, ſo ſhe leaveth corne and huſks together; there is a great difference betwixt our melting and the diſſolving of Nature; if we could obſerve that diſtinction in our diſſolutions and meltings, we ſhould not be at ſo great loſſes and dammages as we are: I muſt needs mention about *aurum potabile*, how men do buſie themſelves about it, as many heads, as many wayes they chuſe to the making of it. Some take that which is not yet ſeparated from the metal containing yet the cinders of excrements, or worſe things. They take corroſive waters, *acetum aquavitæ*, and the like: pray tell me, what doth Nature take, when ſhe is about the diſſolving of a congealed water?

water? She takes none of theſe things, only maketh uſe of a heat. You muſt do the like, if you will take a metalline body, which Nature hath perfected, and through melting and fining is come to us, if you will diſſolve and reduce it to its firſt matter, then rouſe the *Ferch*, thus you may make any metalline body potable, being made pure and ſuperfine, then its excrements are gone, made not with additionals of corroſive things: the fluxing of ſuch matters rather make the metals harder: if a body ſhall be fixed, we fix it from whithout, which Nature doth not, for ſhe fixeth the ſeed, then the flour ſetteth and turns to ſuch a fixation, that the diſſolving above ground cannot maſter it. A water, which congealeth, hath at firſt a little cruſt, going on in it till it be quite congealed, but here it congealeth from within to the outſide, hence you may gueſſe at that glorious foundation of projection, on mercurie of the body, making a natural *ſtratum ſuper ſtratum*, thus are the metals joyned, according to which the artificial work is ordered: we have a hint given how mercurie of metalls is clipt and allayed, and its *lubicrum* is catched. Conceive not of this fixation, to be as when iron is hardened to ſteele, and then reduced to a ſoftneſſe as Tin is of; this is called only a cloſe hardneſſe, which keeps the body in a malleableneſſe, and keeps it ſo cloſe together, that the fire above ground cannot hurt it, all hardneſſe above ground may be mollified in fire, but not the other; becauſe it holdeth all fiery tryals: therefore as the hardneſſe made above ground hardneth bodies in the water, ſo on the other ſide, the water, which is in metalline bodyes muſt be taken out, then it congealeth. The ſubterranean ayre hardneth the earth, earth remaineth earth, and turns not to ſtone, and the ſame keeps the water from running together, or congealing: keeping it from turning to pearls and pretious ſtones, and ſuch may be made of that water. To get the internal fire out of metals, though it be moſt high ſkill, however it is feaſeable, and found in its place, where I write of the like, in a more ample manner. I give a hint of it in this

places

places, as Myners ought to do, of whose expressions I borrow now: The rest which wholly extracteth this fire, which lyeth betwixt the *project*, leaving nothing behind, that is, where the *Lubricum* and *Volatile* is together, leaveth it, produceth it, and excerneth it. The *Mansfieldian slate*, makes it appeare, that its *Volatile* is gone, and its *Lubricum* also, where its impurity is yet betwixt the *project*, and is not a faire pure work, but a compound one.

CHAP. VII.

Of the ascension and descension of metals.

THis new kind or manner of speaking and writing of metals is caused by experience, for the first perpetual ingression of the *Ferch* encreaseth and strengtheneth at first in the *officina* and *Matrix*, the *Mercurie of bodies*, bringing it on to its perfect and full strength; being made wholly effectual and potent, then it begins by degrees to cloth itselfe with a body, at first he attracteth and receiveth the meanest, which he puts off again in the first place, which is done the easier; for no body amongst them all is soone put off. For the body of *Saturne* is so thin, that it appeareth to the eye like as a faire body doth through lawne or tiffenie; its spirituality appeareth through its body; its spiritual body is the metal of Mercurie, or as I should rather call it, its proper, near, and special bodye, which work giveth a manuduction unto many other faire works; for it maketh a garment for *Saturne* out of the subtilest earth, after he riseth higher, puts a harder and better garment on him, which is not so easily put off as that of *Saturne*, or at least not with so small a work, which is caused by the work of the *Mercurie* of bodies. For the *Mercurie* of bodies by reason of its fluidnesse is the hottest, as he maketh it appeare in *Saturns* ascension, putting a cinereal body on him ou-

of earth, hence is it why *Saturn* is ſo full of cinders inclining to a britleneſs of aſhes, and begins to ſound by reaſon of the metal, though it be not very firm, however yet it is at the next place for incorporation: its ſound is more deaf, is further off from iron, and nearer unto mercury by reaſon of heat. Obſerve now at the aſcending of this metal, it lyeth near the aſhes, cleanſed by the Saturnal water, but above ground it turns not to be glaſs out of the aſhes, out of ſalt or earth-water, or Saturnal-water, or out of ſand or ſtone. But what is that pure ſubterranean Earth-glaſs, which if it ſoundeth breaketh not: it is a matter which Nature thruſteth upon a heap together, which if you touch, it ſoundeth, and is very clear, of a great compactneſs, and very firm, in this work it doth mingle with aſhes and ſalt water, and turns to a glaſs of earth, or to a dark glaſſey firm iron. Nay tell me, if a metal or Earth-colour, yea a good ſound metal be diſſolved to a colour, and is brought into a glaſs, doth it not look of a copper-colour? yes truly. Therefore iron may ſoon be turned into another thing, which is done naturally, where ſuch metalline iron colour is reduced in *Hungaria* into a *Lixivium*, and is turned into a very good copper, however it retaineth the glaſſineſs, though the colour hath exicated it ſomewhat through the mercurie of bodies: for the liquidneſs it hath ſtill, and is nobilitated further to a malleableneſſe and fixation, therefore take notice of this tincturing matter, which you finde prepared by this body in this *officina*, it reduceth the iron to copper with abundance of lucre.

Put theſe colours away and behold, how the mercury of bodies is paſſed through many white bodies, and hath ſtill a fair white *fuligo*, and that very fixed, how finely is it clad in it, and maketh a fair and pure body of *Luna*, into which he clads himſelf ſo ſtrongly that it can not be taken from thence by burning, becauſe it paſſed ſeven times thorough the greateſt ſubterranean heat, which deſtroyeth corruptible bodies, unleſs they be cloſely and compactedly incorporated to the mercury of bodies: nothing goeth beyond

that fire, neither of the upper, nether, or middle-fires. Therefore behold how neatly Nature worketh and riſeth, calcining the whole body of *Luna*, which *calx* is nothing elſe but the body of *Sol*, its tincture and tinging quality it taketh from the perfection and depth, which is in the fire, and can afford it, that colour muſt keep ſo long till it deſcendeth again: there is nothing which can maſter this fire; the deſcending may ſoon be perceived by this aſcending, and the difference of it is this, at the aſcending it getteth the tincture firſt, before it gets the body, but here it looſeth it ſooner: and this is the reaſon why deſcending oares are more perfect, then the aſcending ones.

CHAP. VIII.

Of reſpiring Metall, or of Quick oar.

BEcauſe with and by Myne-works an obſtruction is made upon Nature, which is the cauſe that ſeveral metals are gotten, and diſtinctions put on them, that damage and loſſes might be the better avoided in the working of them. For as each received a particular name and propert in or at the work, ſo in the digging of them, ſeveral manuals are invented for the finding of them, and hereunto uſ was made of the Rod. To diſtinguiſh metals by colours i a curious skill, as Red gold glaſs, Myne green, black oar however their working is not ſo exactly known that way That I may looſe nothing in or at their melting, I uſe thi means; firſt, I muſt certainly know the property of th oar, before it be beaten our, whilſt it is yet under groun in its breathing: for oars and metals breath onely unde ground, though they breath in ſome ſort above, ye the ſame breathing is very weak, not going far fro the body; and the rod alſo ſticks onely upon the upp metals, which is the greateſt advantage we have: for fi cauſe

cauſeth metals to breath into a flame, and the fire-crates and *pit-diggers* cauſe onely a volatility and cloſing compactneſs, where a threefold damage enſueth. Firſt, there flieth away, nor only much of the metal, but that alſo which ſtaieth turns to be volatile, and in the ſeveral meltings of it, alwayes ſomething goeth amiſs. Secondly, the remainder of it groweth unmalleable, which hardly can be helped. Thirdly, elevated minerals are burnt to a compactneſs, which if not done, would prove very advantagious in the After-work, and chiefly they would be very uſeful in *Medicina*, being naturally prepared thereunto, which is the reaſon why many in their After-workings labour in vain, taking other improper minerals thereunto. For that *foſſile Vitriolum* at *Goſlar*, where neither ſilver nor lead groweth in that Mineral, where it is prepared highly, copper may be made of it without any other addition: that Vitriol affordeth an oyle alſo, which perfectly cureth the Gout: if all theſe good qualities ſhould be burnt away with the ſilver, were it not great damage? Therefore I take ſuch a metal which attracteth breath, and when the unbreathing or adhalation is ſtronger, then is it a living metal, becauſe a lively quality is in it: for breathing things are alive, and breathing is compared unto life, ſuch metal like a breath, proveth as a child from ten years to ten years, even ſo this metal groweth, till it come to its perfect ſtate and body, afterward it getteth another name, and conſequently there muſt needs be obſerved a great difference in their working, and are aſunder as much as a live thing differs from a dead one, which ought to be taken into conſideration, becauſe this diſtinctneſs being obſerved, affords a neat and pure work. Hither belong all mixt oars, which at ſeparating are parted aſunder and not before, (as the uſual cuſtome is.) As in *Hungarie* there is had every where gold-ſilver (that is, in it there is gold) which in its colour and ponderoſity is pure, hath loſt nothing, and is ſtill in its working qualitie, and if it had not been interrupted, and digged up unſeaſonably, then that ſilver would have been turned

to pure gold; that ſilver may eaſily be brought to a *ſolar* perfection, and in it ſelf is it better to be uſed for *pagament*, and is of better uſe for cementation. In like manner the copper at *Mansfeld* is good for it, and proveth much better in the work, than other copper, for it wanted but a little, it had been burnt quite into ſilver. The beſt quality of ſuch copper is that they are of a deep colour; they have not loſt that, as uſually *Electrum's* do. But this is to be noted, ſuch oares are of that quality, that the bigger part of the body hideth the leſſer part in melting, it is not ſeen, nor felt, except at the waſhing and parting, there it is ſeen: whilſt it is yet among the earth, it is a breathing oar, and is of ſuch a compound, as you heard: you may confide in it without a proof, though the cake of it be of ſilver colour or of a copper colour, This is it apparent, how Nature augmenteth a metalin body, protruding it upward from below, and that which is neathermoſt, is thruſted toward that which is uppermoſt, in a marvellous ſubtile way: for dead bodies bring ſtill more to it, making it heavier in the mercury, then joyneth the nouriſhment alſo, which are the prepared minerals, affording their tincture, like good food, which breeds good blood: hence *flores mineralium* have their exiſtence: if you cannot learn their off-ſpring in that way, there is no other nor better way for it. For this is the true tincture, and not that mouldy or groſſe *album* or *rubeum* ſo called, where ſuch highly mingl'd oares or tranſparent Veins break, they may be cryed up for an *Electrum*, but improperly called ſo: for the colours glitters ſo purely therein one among another, like in a *Chryſolithe* or traſparent *Amber*.

CHAP.

CHAP. IX.

Of expiring metal, or of dead metal.

METals have their ſet time as well as all other creatures, they decay and dye when their appointed time comes. For when Nature hath brought the metalline body unto *Sol*, then by reaſon it wanteth nouriſhment, and is ſtarving, then it comes down, gets a ſtronger exhalting, and the attractive breathing turns to an expiration, & aerial breathing brings it to the fires-breath. If the *expiration* groweth ſtronger in a metal than its *adſpiration* is, then it deſcendeth by degrees, and decayeth, and then is it called a dead oar or metal; for ſtill one external body or other departeth from it, at laſt in one place or other it maketh a totall *egreſſion* with its breath, life and ſeed. This breathing is known by the *particular Rod* of each; this alſo aſketh a particular place and work, becauſe great gain is afforded both by this and by the living one. Conſider it well, a metal, which deſcendeth from its perfection into another body, it is like when a man loſeth his lively colour, and at laſt his body, that is its ponderoſitie, and then the gold turns, not to a goldiſh ſilver, but to an *Electrum* that is, to *Sol*, which hath loſt its tincture. This is a great piece of proof, to diſcern ſuch ſilver-gold from true ſilver; in its gravity it is found heavier than other ſilver, retaining the body, and loſing onely its colour, or tincture.

It is a greater ſkill to reſtore a tincture to a dead and decayed colour, and to make it fix. At ſeparating it keeps the quality of *Sol*. The like condition is red ſilver in, which hath loſt its colour, making an incorporation and union with copper, ſo that it quite dyeth in its body. To get this ſilver out of the copper, and reſtore its peculiar colour, is a great skill, which Melters are ignorant of, be-

longeth meerly to the Chymick Art and its Laboratorie. How many ſuch *Electrums* are bought for ſilver and copper? the Buyers thereof have great gain in it. Of the ſame and the like condition are other metals of. Is it not ſo, all iron in *Hungarie* is brittle, what is the reaſon? becauſe copper is in it: if that be gotten out in that artificial manner, as it ought, that iron proves ſo hard, that no ſteel is comparable to it? Out of that iron are made Turkiſh ſwords, (ſabels) mayles, which no weapen or bullet can enter or break; theſe mayles alſo are not very heavy.

Note, the *lubricum* at the deſcending of mercury, muſt have room, from ſlippery things eaſily ſomewhat may be gotten ſooner than from hard things: ſlippery things leave alwayes ſomewhat behind; the ſame they do with their tinging bodies, putting them off ſtill ſo, that in the aſcending in their *Volatile* they aſſume the body, and elevate it.

Note, if you have any material in hand, and in your Afterwork you would know whither you muſt keep to the *Lubricum* or *Volatile* (theſe two muſt be thy help.) Then your ſtuff muſt be prepared either the ſlippery or volatile way: if you will have a body either aſcend or deſcend, take notice of the flux in the metal: ſlippery ones are more open than the hard ones. When tinctures begin to depart, which are a ſtrengthner to, then the ſtuff groweth more fluid, comes cloſer together than in the quick metal.

CHAP. X.

Of pure or fine Metall.

When a Metal, be it in the aſcenſion or deſcenſion, is in its ſeven *Syſtem's* or conſtitution, then it reſteth or endureth, till it comes into another body. If you meet with ſuch ore, it yields the pureſt metal, that may be had in

in the world: our Melters call this Super-fine. But our Super-fining, which hitherto was in uſe, is an impure work in regard of this: for in the clarifying, if it miſſeth but the leaſt grain, then is it not yet right. Such metals, as may eaſily be conceived, is pure good and malleable, loſeth nothing in any work whatſoever: though all metals may be made ſuper-fine, yet none can be made finer than gold is, which no element is able to touch, to take any thing from it, or to turn it to a *Glimmer* (*Spolium*) or cats-ſilver, of a glittering quality.

Silver at *Marychurch* in *Lorrayne* is more fine then others. Super-fine is called that, when a metal is pure and rid of its excrements or droſs, which may eaſily be taken off, and hindereth it not in its fining. In ſilver Myne-works there are often found ſuch natural proofs of pure and fine oar, that it might ſpeedily be digged and broken, though it muſt be melted again by reaſon of its *Spolium*, or by reaſon of ſtrange colours and flowers it hath robbed, yet it eaſily may be performed, which ſerveth afterward for an inſtruction, how Mineral-colours muſt be obtained, as *Azur*, *Chryſocolle*, though they ſtand in the Mineral-glaſs: ſuch colours love to be in ſuch pure oar, but are not ſo ſoon inoculated, unleſs it be in the *Sude* or coction, in which the metal is very pure, and yields more naturally the mercury of the body, be it in the aſcenſion or deſcenſion, aſſumeth then another body. Hence is it apparent, how the ſame ought to be proceeded within the artificial After-work, out of one body into another, how the body, in which it is, and from which it muſt be had, ought to be prepared, namely, it muſt be made pure and Super-fine. It appeareth in the Italian Gold, eſpecially in that of *Wallachia*, in which it is moſt pure; how that mercury of metals puts off his body, & the mercury of the body come from the mercury of the metal, puts the gold together into a cloſe body and regulus, and it is ſeen in the gilding, how firmly and cloſely it ſticketh, wanteth but a ſmall matter of an augmenting quality, its *Spolium* is onely obſtructive thereunto: it is of

a tranſmuting and elevating quality, if the other body be awakened alſo: for a body which is between awaking and ſleeping effecteth nothing, it muſt be awakened wholly: if at the on boiling of a metal, as of that Italian gold, be but the leaſt impurity, that is, a heterogeneal part, it could not be brought to a compactneſſe, which is ſeen at gilding. Therefore you muſt give an exact attention to learn to underſtand what the *prima materia* of metalline bodies is, and how their *Elevation* is either obſtructed or augmented; how homogeneal things are brought to a body. It is apparent in the mercury of metals, how cloſe and compact it ſtands together in the flux, which flux cannot be taken from it: purity is the reaſon or cauſe of that compactneſſe, being there is no other metal mixed with it: aſſoon as any metalline body joyneth with it, then is it disjoyned, be it what metal or body it will. Hence it doth appear, how metals are brought to reſt from their labour, namely, if they be firſt pure; for into pure matter may be brought what is intended for it; which appeareth in the mercury of metals, its purity is the cauſe why it doth not appear to the eye, but onely in its flux or hardneſſe. The mercury of metals is the flux of the mercurie of bodies, that is, when water comes to it, or the mercury of metally bodies is come into the water inſtead of the air, which otherwiſe is in the water: take it into conſideration, what manner of skill is required to get winde or air out of the water, and to bring another mercury into that place, if you get the air, which is in the earth, out of that earth, and in its lieu you get in the mercury of metalline bodies, then you have a Mercury *in Coagulato*; endeavour now how you may coagulate it, but not in the ordinary, common, and vulgarly known way. Bring ſtill another mercury of bodies inſtead of the Marin-water into that water, then you have a fair pearl, take that ſame mercury of bodies, reduce it to an earth, which muſt be pure, inſtead of the air then you have a pure jewel as pure as may be had from that, earth is in its colour, or you may put one to it, which you pleaſe, it is a thing feaſable.

Theſe

Theſe and the like pieces are afforded by purity, all which the work of nature is a leader unto. (Men that caſt ſo many foul aſperſions upon Philoſophers are unworthy and not to be regarded) nor credited, what they can foame againſt their rare and glorious inventions about the three principles, from whence all theſe things have their Original. Make trials of it, you will affirm to be true, what I have ſaid.

CHAP. XI.

Of impure Metal.

THere is found ſtore of metalline ores, but few of them are pure, and few there are that break or grow one by the other; therefore theſe muſt be ſeparated and ſpoken of apart: The great work & expences which their cleanſing requireth from their groſſeneſſe let Melters ſpeak of: ſeparating hath been invented, at which ſome good things of the oars do ſtay, the reſt flieth away, and their fining is uſeful, eſpecially when oars or metals are in their aſcenſion, though it be chargeable. But to find *Electrums*, and bring them to good by ſeperating, differs from the former fining, and requireth a ſingular way of melting. Cunning and ſubtile Artiſts may pretend to get ſilver out of iron, (I believe they may, if there be any in it) as they do in *Sweedland*. *Oſemund* alwayes containeth ſilver, which is onely off driven, and calcine away the iron, and thus they cheat people: can they do the like with the iron which breaks in *Styria*? no ſuch matter. Therefore take heed of ſuch cheaters, and take notice that nature loveth to keep her own wayes orderly, and keeps together two and ſometimes three ſorts of oars in their aſcenſion and deſcenſion, whereby ſhe intimateth a way unto the After-work; but men in their fancy think upon other means, though to no purpoſe.

View

View all the Mines which are in *Europe*, you will finde no other oars but impure ones, that is, a mixture of them, for their nature maketh them, as much as I ever could learn; if you can ſhew me the contrary, I will aſſent unto thee, And this is the ſecond Argument, that metals are in their aſcenſion and deſcenſion unto perfectneſſe: if each had its peculiar work and inſtrument, then men needed not to take ſo much pains in melting, ro ſeparate them. For it is a difficult work to joyn weeds and ſtones, becauſe theſe are heterogeneal, and are of differing matters: but the other joyning ſoon together, require ſpecial working ro be ſeparated; therefore view exactly the bodies two manner of wayes, which is no ſmall inſtruction. Firſt, in what manner you ſeparate the aſhes from the fumes or ſood, this miniſters already a twofold ſeparating of metal, the earth from the tincture, there you have a twofold ſeparating, and ſo forth. Secondly, take notice of the Flux, to drive the cold fire with the warm, and the warm with the cold, then you will be able to ſeparate the bodies from *Mercuries*, then you have already ſeparated the metals without loſſe and damage, uſe thy ſelf exactly to it, and be careful in obſerving their names, not regarding the Miners expreſſions and terms, for the names they give to oars are falſe: for thoſe, which build and dig after clefts and paſſages, have their names of their bodily matters after the ſorts of the minerals, and are diſtinct therein. But you muſt call them after the ſorts of the ſeven bodies, and learn to prepare them; this work is of greater utility. Men are at great expences to get corroſive waters, to get aſunder theſe metals, they do it alſo by way of melting and caſting; but ſuch waters add great poiſon to the work; it is a better way to do it with *lixiviums* or ſharp waters, which are not ſo poiſonous, learn their preparation. There is another kind of impure oar, of which I made mention here and there, which contain Myne-ſlacks, you may read of in the *Chapter* of the Cinders, but there is a difference betwixt the cinder and the ſlick, for ſlack are more corny, yet that alſo turns at

laſt

laſt to cinders. Theſe ſlacks are the cauſe of the cold fire, and cenders cauſe the warm fire, or the *uredines metallorum*: theſe cold ſlacks are hardly gotten off from the metal, becauſe they come from the cold flux fire of mercuries altitude: for as the cinder comes from bodies; ſo are theſe ſlacks of mercury; it is ſeen, when you will have ſlacks of other matters then uſually they belong thereunto; then the mercury of bodies is rouzed, which by the work is nothing elſe but a cloſure and ſtream; for if you can conveniently get away the ſlacks, then you may perform and accompliſh ſomething elſe with the fire of mercurie, and it is neither uſual nor artificial to deal much in cold fire: ſome Miners call it *Miſpuckel*, *Nodus æris*, that Latine name they put upon: it is true, it is very hard knit together, it is difficult to dig it, and to make its oar to good, and Antimony alſo is hardly gotten from other metals (except from *Sol*) without damage: however, with advantage it may be done curiouſly, onely you muſt be expert in *Antimonie's* qualities. For they belong together and are joyned, as tin and lead, *Wiſmuth* or *Magneſia* among or betwixt iron and copper. This is a good direction; and is ſufficient for ſuch, who know what belongs to melting.

CHAP. XII.

Of perfect metal.

WHo could tell what gold and ſilver were, if they were not known in their perfection, for when they are perfect, it appeareth, when they have their colour, their weight, their malleableneſſe, their flux and hardneſſe: and this perfect metal nature hath produced compactly and purely; for ſuch perfect, pure, and compact gold is found in *Hungary*, in the white marble, which preſently may be broken; as alſo ſilver, copper: the difference betwixt the perfect and

pure

Pure is, becauſe metals are not pure before they are perfect; and ſo there may be a perfect oar, which is not pure: which defect is found in many of our metals, which come to their perfection aſſoon as in any other Foreign parts, but in their perfect purity they are defective ſometimes. This is to be noted by this metal; a body muſt firſt be perfect, or brought to its perfection, before it can be fixt; and it is of great concernment to know rightly what fixedneſſe meaneth.

A body which hath its due tincture, weight, and graduation, yet it hath mixed other obſtructive impurities, here comes the work, and nature begins to copulate theſe two, tincture and gradation brings the metal into a purifying; this purifying is fixation: for pure is as much as fix. And note, that the ground of the firſt is the body, which is a ſecret, into that I muſt bring the tincture and gradation as well as I can, and take the tincture from *Sol*, which is a thing feaſable: then is it an *Electrum*, which is a water; for in water it abideth, then I take its ponderoſity for it, and bring it into an *Oleum* or into a *Sulphur*, the body remaineth ſtill, for in the aſcenſion Mercury lyeth the foundation of the body, as an *Embrion*, to it comes ponderoſity, which maketh it formal, then comes *Lubricum*, after that comes the *Volatile* with the tincture, and perfecteth all the reſt it hath need of to its perfection. Why doth reaſon play the fool in deſpiſing the wayes of nature, not obſerving her courſe? For behold how wonderfully ſhe bringeth redneſſe into copper, turning it into braſſe, but is not fixt, becauſe it was not her intent; it is a meer colour which all other oares eaſily imbrace, but is not fixt, which colour is eaſily driven away with wood and coal-fire. Therefore is it a thing of great concernment to learn rightly to know the bodies; for at diſſolutions the property of a pure metal is known, what its tincture, body, ſalt and ponderoſity is, eſpecially if exactly be conſidered the anatomy of all bodies after the Chymick way, how curiouſly and properly are they anatomized: we call the immature

ſpirit

ſpirit a ſpirit of mercury; the perfect tincture we call an *Anima* or Sulphur, the ponderoſity is called the ſalt or body, for the after-work confirmeth the ſame, that that fixation doth not onely hold in the fire, and all corroſive waters, eſpecially that of *Saturn*, which is a precious one, more then other aqua forts, but better in the malleableneſſe without the *Quart*; it holdeth alſo in the cement, becauſe it comes out of it. Therefore it is to be admired, why men talk ſo ſtrangely of it, when they know nothing of it, from whence it is, or what the cauſe of it is! But it is ſo, the one hearkeneth to the tale of the other, and know no more then they have from hear-ſaying; for they know not what to ſay, nor how to help what the work aileth, if out of tune and diſordered; and if any fix and laſting medicine is to be made, then that metal is beſt, even as a vegetable which is come to its maturity. This proceſſe muſt be obſerved, elſe all labour is in vain. For how can ye deſtroy the body of a thing that hath no body, much leſſe can you have the tincture of it, before it comes into the body: a tincture may be gotten from it, but not all the colours of that tincture: here exactneſſe muſt be uſed, becauſe it is the greateſt skill to do ſo. One thing more I muſt needs ſpeak of, thoſe that aime meerly with a great and deep longing at riches ſhould view Gods myſteries every where, if they compare the Scripture rightly, will finde an inſtruction, that a ſpiritualty is held forth in an earthly thing: if a metal be brought out of the earth, and out of its *Officina*, like a man that is ſet into another life, it abideth and liveth withour food, is not dead, but is alive; though it doth not act, yet it reſteth, and may ſoon be awakened: thus we hope alſo, that in the other eternal life, where there is *Sabbathum & Sabbotho*, things will be done in a more glorious way. God maketh uſe of us here for his praiſe, to make uſe of metals in that kinde: it will not be for our miſuſe and diſgrace, but rather put greater honour upon us, more then ever we put upon metals.

CHAP.

CHAP. XIII.

Of imperfect metal.

THe imperfect metal is the wildeſt among all the reſt; becauſe it containeth all impurities with a confuſed mixture. Uſually there is ſet in a work of many pieces, which no man yet knoweth what they are, in which you finde matters joyned, which are prepared and unprepared of many bodies. Now if you will reduce that matter and cleanſe its metal, then the unprepared matter muſt firſt be waſhed away, and regard not the matter ſo much as the metal, which is yet tender and young in it, you muſt not calcine it but another fire belongeth to it. This perfection conſiſts in nine ſeveral pieces, which muſt be well conſidered; each muſt be handled as it ought; if ſo be, the metal ſhall not ſuffer any wrong and damage,

Firſt, conſider well, whether the oar be in aſcenſion or deſcenſion, then you may help its colour and whole body: for that metal, which is in its aſcenſion muſt be aided in its *ſolium*, but the metal, which is in its deſcenſion muſt be helped with *Spolium*, elſe it flieth away, becauſe it is not perfected in its due place and *Officina*; and that metal is in a form accordingly. Thus make your proof, and be in your After-work the more incouraged.

Secondly, you muſt take notice of the nouriſhment or food, which, as I may ſay, is not fully digeſted, further the ſame in its concoction, elſe the excrements cannot well be gotten off, which would be the cauſe of unmalleableneſſe.

Thirdly, you muſt take notice of the flux, that which is fluid muſt be fried: for if both fluxes ſhould be opened, they would hardly be congealed again. For to diſſolve

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a new running Mercury of bodies, which *per ſe* are running, would prove a meer duſt and atome.

Fourthly, remember the hardneſſe or fixation of it, in what degree of aſcenſion or deſcenſion it is, that you may adde thereunto an equal fire of its body: for cinders requireth one ſort of fire, and *fuligines* requireth another kind of fire, and calcination muſt have a due fire: then your proceedings will be right, if you know the proper condition of ſuch bodies, elſe you wrong them, by making it brittle, and flyeth off at a ſecond caſting.

Fifthly, make a true diſtinction betwixt the two imperfections: from thence this metal hath its name; the one is of the body, the other is of the inſtrument: firſt, take in hand the inſtrument, and endeavour to help the body in the preparation, and ſtay its flux or running into another, and you drive the *Sehwaden* or the cuticle of the ſeed; then goeth the cuticle of the ſeed, and the *Ferch* or life.

Sixthly, conſider that fire, which nature hath, that you do not incroach or intrench too far upon the bodies: direct and order all your work upon the *uredines* or ſoap, joyn it with your fire to the inſtrument of the body.

Seventhly, you ought to be inſtructed well about the tincture of the *Electrums*, that you put not off *Sol* inſtead of *Luna*, becauſe you are not experienced enough in the ſleeping tincture or colour, which you are to awaken in the deſcenſion, or when in the aſcenſion you are to ſtrengthen and to keep them. Painters have a term in their profeſſion which they call elevating and ſhadowing, the ſame you muſt apply here to bodies, when they are in their perfection: therefore anatomize the bodies.

Eighthly, we ſee Limners to mingle their colours with water and oil, and ſo carry them on, you muſt learn a due preparation of the water, to imbibe the colour, which is a metalline water, whereby you corrode with not deſtroying the colours, which you intend to have, if you make uſe of any other water beſides this, then all your labour

bour is in vain; cool with oil, then it remaineth pure, and thus you have much ſtrengthened the *Folium*.

Laſtly, take notice that the metal be ſtraightened ſo, that it look for no more food. All ſuch things belonging thereunto you finde enough by this inſtrument, or not far off from it; or elſe you may bring it eaſily thereunto: all will be but imperfect, therefore put your help to it, you have natures half work for advantage, with great pity it hath often been beheld, how ſuch noble and pretious inſtruments have been conſumed in fire, which could have been for ſeveral good uſes, the workmen in their careleſneſs not regarding them. All other metals belong unto this: for very ſeldome is found a whole perfect metal, which ſhould not want one help or other. He that is acquainted with theſe will perform theſe works with greater advantage and more utili y. For there muſt be extant a perfectneſs, if any thing ſhall be purged, ſo that another pure or fix thing be brought in, be it the colour or ponderoſity.

CHAP. XIV.

Of the Soap-metal, or Metallum Uredinum.

IF our upper Elements could not make a metal to be manifeſt and apparent to us, who would have undertaken to work any metal. The great heat and cold which is under the ground is the cauſe of the body of metal, according to the predominancy of that heat and cold which is in the body. The deeper the heat or cold is in that body, the fairer is its tincture; this is a true ſaying, But what this heat or cold is above, and what is attributed to the Planet above, underſtanding men muſt know it.

At firſt when the *Ferch* goeth forth, and goeth along through

through the earth with the seed in its firmamental *officina*, then it comes forth sometimes, as far as its breathing may reach before it be infringed and allayed; it still carrieth some of the purest metal, and the superiour elements afford their vertue for their joyning: for where the elements are in a conjunction, there they make a body, and force something from the *Ferch*; then it riseth and falleth, as it falls, so it lieth still, this is the reason why the corns are so strangely fashioned, they are either round or oval, and so come to the metal accordingly, and is found: sometimes it falleth into the water, where it was catcht and overtaken, but most of all it loveth to be in the *Uredines* or soap, hence got that name. *Soaps* are mineral springs, where the metal loveth to lie, these spring from below, and these are found sometimes wholly gilded over, and they cast upward taps of such colour. In this Countrey such springs are neer Rivers at the foot of Mountains, but in the *Alpes* they are on the top of the soap as it were upside down, on these sticketh the *Ferch* which passeth by it, or the air which forceth it from it. The whole businesse lieth in the metalline waters as they are dissolved in their salts, thus they easily imbrace the *Ferch*, or the meral of that *Ferch* and seed which it carrieth forth, and that goeth for the best Tin which is on the soap, being of an iron shot, which iron is of several different degrees, but here in this place it is not energetical, as being obstructed by two parties.

First, the water is an obstruction unto it, for our must give way to water, it is carried away: such soap our is seldome found by the *Uredines*, or in the soap.

Secondly, this *Scobes* powder or dust is not in its right *officina*, because it is not in this subterranean air and element where the singular *officina* of metal is, and in this manner of condition are almost all the soap-metals in *Europe*, but in other Countreys where there are none, or very few of these nether metals, if there be found any of them in the Dam earth of the highest or uppermost metal, then is it another matter, needs not to be related here, because it serveth not

for our work. Such metals are the beſt, becauſe they lie deepeſt at the metal; and if you intrench too nigh unto them with the fire, then they flie away with the *Ferch*, by reaſon of their tranſcendent ſuperfineneſſe: therefore when this ponderous *Ferch* and ſeed is grown very hot in both heats of his work, eſpecially in the deſcenſion, then is it mightily ſtrengthened, in the conſuming it groweth more homogeneal to the upper Mercuries of the earth and its inſtrument, therefore it doth aſſociate thereunto, and obtaineth a going again, and this is the ground of aſcending and going upward, beſides or without of the *officina* as much as is known.

CHAP. XV.

Of inhalation or inbreathing.

IT is a curious work to build after-clefts and paſſages, for it ſeemeth a thing to be credited, that in them the breathings have more their going in and out than through the whole earth beſides, but it is not adviſable to take ſuch fetches about, becauſe there is a neerer way unto it, namely, unto the metals, as if one would goe to the well, and goeth all the ſtreams down, through and by all the ſprings, whereas there is a neerer way to goe the foot-path, the ſame condition it hath with the halations and breathings, becauſe the fumes and vapours lie therein, and are obſtructive rather to the breathing, than helpful. Therefore look not ſo much upon clefts and paſſages, but rather upon the halations or breathings, which keep their ſtroak throughout the earth, becauſe the ſame doth not hinder its courſe, as men may deem. For we muſt know that the oars do breath onely under ground, and theſe breathings are orderly diſtinguiſhed. This is a remarkable thing, that oars breath from below where

where they are, and this is the difference betwixt the halation, vapour, fume, or breath, which goeth oblique, the croſs way, lateral way, or afar off. Therefore here is to be ſpoken of that inhalation, when it goeth in its own ſtrength, what it ſheweth and ſignifieth, the fume is ſent unto the metal from the ſuperiour *ſolar* rayes, from thence ſhe may have what ſhe will, and what ſhe hath need of for her ſuſtentation, that bringeth the nouriſhment, and driveth all downward to the metal and the lower planets, but no farther than upon the earth, but though the Dam earth *per cutem terræ*, there the oar or metal receiveth the inhalation, which ariſeth from the work, maketh uſe of it: for it is manifeſt that the elements cannot reach deep into the ground. Seeing the halations are inviſible, whoſe being cannot be ſeen in them, a mans breath can ſooner be diſcerned and ſeen, than the halation may; which may be known by a *Rotten*, when a metal worketh, then it breatheth, which breath it draweth again, and ſo forth: then the Sun muſt come in to help, for if the *Syſteme* is at the inhalation, which muſt be known artificially, there is the pureſt earth, from whence man is taken, as ſome ancient writers do conceive, which earth containeth many hidden vertues in the afterwork of Metals. This inhalation ſerveth chiefly for that purpoſe as you heard, to draw, ſwallow, and take down the food into the body. For you muſt not think, that ſhe lets it lie in the body, after ſhe hath brought it in, but it is a *Vis retentiva* to keep that faſt, which it drunk in, and to that end ſhe prepareth in that whole journey from that place where ſhe receiveth or borroweth of the Sun, which driveth down all ponderous things, as we ſee by all ſuch juyces and ſaps which are driven downward; in this drawing down it hath this quality, what ſaps or juices it taketh, the ſame ſink down deeper more and more, and ſublimeth them the more highly into its *flores*. But this I call *flores*, when it cannot ſublime any further, and brings it at laſt to a garment or body of a metal.

He that knoweth theſe flowers rightly, he hath learned ſomething of nature, and he that knoweth of what they are

made, he is come yet further; but ſuch flowers are made naturally of mean ſtuff, which worketh by a threefold fire, among which the inhalations fire is not the meaneſt, but the chiefeſt, becauſe it is the next unto perfection. But this breathing is more a fiery aerial heat, than it hath of any fire, becauſe it flameth without any kindling, otherwiſe it would combure the nutriment in the *officina*, ſhe conceal-eth rather, keepeth things together, and ſtrengtheneth them, it expelleth humidities and vapours; and conſe-quently it cauſeth thoſe evil vapours, fumes, and breaths, which poiſon the whole earth below, and are the cauſe of many dangerous diſeaſes, as it hath been known.

CHAP. XVI.

Of exhalations or out-breathings.

SEeing, ſtirring, and moving, muſt be continually at the metalline work as long as the metal attracteth, and eſpecially the in moving or taking into, hence the next in-halation of the living oar muſt be ſtronger, therefore Na-ture affords ſo, that becauſe the halations can come no fur-ther in the metal, becauſe metal is the end of the work un-der ground, that then the exhalations muſt draw on, and muſt turn into the metal, the return of that metals breath-ing from below into a true natural breathing of metals groweth ſo ſtrong, that it kindleth, yet without a light or flame, but gloweth without a flame or light, and purgeth that which is to be purged in the work, not onely in the work in the *officina*, but in the whole matter, till ſhe hea-veth and protrudeth the pure atomes of the earth, which the Sun gloriouſly diſſolveth again into juyces; for the a-tomes are the flowers of the terrene-ſalt, ſhe cannot indure them, neither are they uſeful in the earth, but muſt be diſ-ſolved again in the upper air; but this exhalation, though

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it be alwayes about the metal, yet is it apparent in its *Rotten*, or *Rubedo*, what the oar doth, then the breathing seizeth on the *Rotten* or *Rubedo*, and kindleth them, then is the metal in its decay or decrease, and is a dead metal, and most of the fire goeth forth, which kindleth this *Red*, and the cold stayeth by the nether metal, which groweth predominant; hence we see what *uredines* are able to do, when they are predominant in metals, then the cold gets the upper hand, and disgraceth the oar, bringing it as low as lead; but if heat get the upper hand, then the metal groweth higher and higher, and more lively. This is the difference betwixt the heat of fires, which is called *Uredines*, the vehicle of that heat is the instrument or matter which affordeth the place of it. For *uredines* are the cause of something, but fire destroyeth it, and the *uredines* may be without the fire, and above the fire. The most ancient Philosophers call it *cœlestes & infernales vires*; for it is apparent in gold, that fire cannot prevail against it, but onely against the flux of it, and cannot consume it, and the Mercury cannot hurt neither, only he bringeth hardness unto it, which is good, but to what purpose? for he is not turned to any silver; both these breathings, upper and nether, in and our-breathing comes all to one, and is not onely its quality to shew and make known the metal and oar, but passeth through the earth also, to keep them from turning into stones, to stay and keep them porous one upon another, and to make them pure: for it purgeth the earth, as the *solar* breathing above doth the air, and as the same breathing above bringeth and causeth winde, mist, rain, hoar frost, snow, even so the subterranean breathing causeth vapours fumes, breaths, saps, minerals, soaps, &c. and bringeth forth gold out of their seed. He that understandeth these nether, upper, and other meteors, he may make all manner of quick After-works; For Art treadeth into the foot-steps of Nature.

CHAP. XVII.

Of corruſcation, or of adhalation, or to breathing or glittering.

MIners ſeeing this breathing aſcend by night, like a flame, they count that only a breathing, and none elſe, which *per ſe* is not a true breathing, but only a *corruſcation*, for it burneth away the excrements, not wholly, only ſuch things that are naught and poiſonous, purgeth the air from the ſame ſtink; for where ſhould the cuticle of the ſeed get out, if it ſhould not be carried forth, partly by this flame of fire, and partly by the water? For this ſtink weakeneth the oar mightily, eſpecially it ſpoils its colour, whereas it may eaſily be burned or waſhed away, before it groweth to ſuch a ſtink, be it in *foſſils* or liquours. This breathing or gliſtering ſtrengtheneth the cénders, it toucheth them not in a way of heat, but in a way of fire, and is not an upboiling, but a burning unto.

Seeing this ſtuff which this corruſcation ſeizeth on, is found often in a place where no metals are, therefore is it very deceitful, however commonly and for the moſt part of a metalline breath. For note the metal never affords or caſteth any flame, neither doth it conſume in burning, but flieth away and vaniſheth, you cannot know which way it is gone; therefore theſe *exuviæ ſpermatis*, or huſks of the ſeed, is a greater infection, and plainer evidence, that there is an oar at hand; becauſe it maketh many glorious things apparant, which the fire ſeizeth on, it muſt not quite be melted from, its outgoing is a ſigne that it doth no good by the metals, neither can it ſtay with it, unleſs it ſtick cloſe. Here you may obſérve again, that fire doth not good to metals, but a warmth which doth not come from fire, as a natural

tural heat is in man without fire; for where are the coals which nature uſeth for ears, yet is it hot? where is there any better blaſt to make things congeal? A cold without a froſt is another matter, as it appeareth in Pearls. I call it *Vredines*, as a warmth without an heat, yea, this heat and froſt cauſeth a food unto fire, it cannot indure it any where about it; therefore if you bring a metal into its heat and cold, then you have already a ground for the Afterwork; you have little learning or skill, if you do not know ſo much.

CHAP. XVIII.

Of Folium & Spolium; *or of the* Schimmer *and* Glimmer.

THe ſecond or other thing which apparently ſhews and diſtinguiſheth metals, is the colour. The condition of colour is this, that they are not ſo diſcernable, by reaſon of their darkneſſe, in which they naturally are, they are elevated and brought to a *Folium*, or are exalted through a *Folium*, as an obſcure and untranſparent *folium* doth the ſame in a *lucidum & tranſlucidum corpus*, the ſame muſt a tranſparent *folium* do in a thick body, as metals are an *opacum corpus*, ſhining like the moon with a borrowed light into the body, and the *folium* giveth it forth out of that body.

Such a *folium* or glitter may be made artificially, but nature ſheweth that it may be had from a *Volatile*; though it be true, that that *Volatile* may not be had, unleſſe in its ſeed and bodie; yet it is ſoon extant with the body; for he that knoweth not the condition of the *folium*, he can neither in the flux nor congelation bring any oar or metal into its true tincture; the condition of this *Folium* is, that

it is as thin as any leaf in the world can be, of these leaves is compoſed a metalline body.

Counterfeit Chymiſts buſie themſelves very much with their *Stratums*, *Superſtratums*, but here is it naturally thinner than beaten gold, and this is called *opaca perſpicuita*, an in brought leaf, not gilded in, or ſilvered. Here lieth a curious skill for tinging, with this leaf, if brought into the *Glimmer*; one knowledge is the cauſe of another, and as it is ſeen in a glowing and glittering ſplendour, that there is no *exuviæ ſpermatis*, or hull of the ſeed at hand, neither may it be known in any *folium* or *ſpolium*, by its *ſpeculum*'s or night lights, to prepare that leaf and *ſpolium*, which ſoon doth loſen and free it ſelf, and this is the chiefeſt thing, for it goeth off with the worſt poiſon, and comes on alſo, and muſt ſettle and reſt.

CHAP. XIX.

Of fuliginous vapours and aſhes.

TOuching the white ſoot of metals, which is a precious garment to ſilver, if onely brought into Mercuries, wonderful to behold, that the corruption of metals and of the firſt bodies ſhould afford the higheſt and the uppermoſt turn to be the lowermoſt, where theſe ſoots are found ſurely there is metal at hand alſo; but fair and more natural is hardly ſeen, than there is in *Styria*, where they make good ſteel of it. In *Wallachia* it breaketh or is found neer ſilver, and this is the ſureſt thing in the metalline work, as well in the Natural, as in the Afterwork, which ſeemeth moſt incredible unto the people; and again, that which is moſt uncetrain proveth to be moſt certain; the reaſon of it is, becauſe they know and underſtand it not better. Miners have in their clefts and paſſages things hanging and lying, in which great matters might be had and found, but require

require great toil, and is a dangerous work by reason of their poison. Though the Halation and breathing goeth along, yet it carrieth many things with it, which hardly may be gotten from it, neither doth it quit the pain and expences. Miners call the matter after their way indiscreetly and inconsiderately, as the greedy Alchymists suppose, that when men speak of the mercury of bodies, to be the mercury of metals; or the salts of bodies, to be a salt like other common salt; Ashes of *Saturn* are seen here neetly, before they come or goe any higher, and before they do turn unto silver, for soon do they imbrace *Antimony*; the same the congealed water or coagulated *Saturn* hath likewise, and is a pure proof to all metals, and groweth deep.

Then there is a pure Wismuth, which is gross, containeth a congealed water of Saturn, which is found also with great gain about metals, when they are reduced to their first matter, then it ascendeth into a glass metalline work, and the ash-work ceaseth. Chymists in old times, and now also made themselves very busie with their salt, to make all bodies potable thereby, having reduced them first into salts: but here is an *album* out of ashes, which ashes afford salts, which is but in vain; for ashes are garments, intimating and pointing at the thing which is clad, and the oar cloatheth it self with it, when it is coming neer the day. The condition of *Potabilia* is otherwise, they must be brought into potablenesse, and is done in a clean contrary way than they goe to work with. But these are served well enough, that hoe for nothing but for gold; Nature giveth to such these garments; it giveth the slip before men are aware of, I mean the body, therefore look well unto bodies.

CHAP.

CHAP. XX.

Of Scobes *and metalline water, of the* Schlich *and lie* (Lixivium.)

NAture in her work muſt ſtill have an increaſe and decreaſe, ſome things are coming, and others are going; and as above ground at the melting, and at the hammer metals do loſe ſomewhat, ſo it is under ground. But how theſe ſubterranean decreaſes are diſcerned, which like crums of bread ſhould be preſerved, Nature being provident keeps them together alſo, bringing them unto the day light, that they might be brought to good, and that metal is known alſo to be under that ground by the *Scobs* or alkali which it excerneth, namely, the rocks, ſtones, flints, which ſucked nature drie in her work, theſe are the offals, if empty of metals, and if ſome good oar be in it, then that may well be called *Schlich* or ſliding, becauſe it ſlideth away from the work, it ſtealeth away, where ſuch ſliding is, take notice of it, for it breaks off from the matter in the *officina*, wherein metals are in their work, and perform their office, and that *Schlich* or ſliding is a ſure ſigne that metals are in that place.

So the *Lixivium* alſo, or metalline water is a ſure forerunner of metals, and it diſſolveth ſtill in the work, and looſeneth ſomewhat from the metals, in which there is a *Schnede* and vertue: for as I have ſaid, when I made mention of minerals, where there are *foſſilia mineralia*, there is ſure a Mine-work. And where ſuch minerals are, they ſoon diſſolve into a water or *lixivium*: and this is the difference betwixt the water and the *lixivium*; water affords only the mineral, and the metals allow the flowers thereunto, out of theſe comes a *lixivium*: the effect of this water

water and *lixivium* is well known, for they carry in a hidden way flowers or tinctures of oars. The cement or *lixivium* at *Schwelnitz* in *Hungary* corrodeth iron into a *Schlich* or ſliding; and if that iron ſliding is taken again out of the Dray, and is caſt, then is it good mercury. There are more of ſuch *lixiviums*, but men regard them not, that water alſo is a ſign of a very pure mineral; for let us conſider the water at *Goſlar*, doth it not yield pure white and red vitriol? and in ſeveral other places there is found good copper, ſilver, and lead: out of theſe waters may be had again minerals, as you pleaſe or intend to have them, without any great pains-taking. For if a mineral is exſiccated, then it hath no more the ſtrength to run forth, but groweth tough, and is dried up ſinking into the ground. There are waters in *Hungary*, ſavouring of ſulphur and allom, which afford ſtore of gold and copper; alluminous water in *Miſnia* afford ſilver and copper; the waters in *Bohemia* which taſte of ſaliter or iron, afford ſeveral ſorts of metal, except gold. The Mines in *Styria* have their ſpecial metalline waters and *lixiviums*, beſides other excellent Mine-works, inſomuch that the whole Mines are of meer ſteel, copper, gold, ſilver, quickſilver, and other things mens hearts may wiſh for. The ſalt waters at *Franckenhouſe*, do they not ſignifie that there are curious Mine-works there? which if the inhabitants took more notice of, and were more known, what gains could they not make of them? The more theſe waters are running, the better they ſerve for many uſes; if they are ſtanding, it is a ſign that there are evill and bad minerals at hand? and that there are cide, maters, and minerals that were gone and left behinde in abundance, of ſediments and fumes. Take heed of theſe,

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CHAP. XXI.

Of Scoria *and* Exuvium, *of the ſeed & hull of the ſeed.*

THe utmoſt, and laſt decreaſe, and diminution of metals is cinder, which is very good and harmleſſe. I mean that cinder which metals put off by their *uredines* or ſoapes. For the *exuvium* or huſk which the corruſcation or by-breathing leaveth behind, and is like unto a cinder, is another ſort of cinder, like unto that which comes from the forges of Smiths and Melters; for beſides that they weigh their bodies, they cleanſe them alſo, though the lie doth purge the Minerals and colours, yet themſelves alſo do purge, as is ſeen by the cenders which every metal leaveth behinde in the fire, which however are not like unto this. By this cender it is ſeen alſo, that there are metals at hand; for the cenders of Minerals, which the corruſcation cauſeth, are palpable, known, and viſible: Underſtanding Miners know the ſame; There is a metalline cender among the ſlacks, but not known, which is the reaſon why ſlacks are ſo brittle, elſe they would be malleable, or elſe they could be caſt compact; ſome have undertaken that work, but they could not get off theſe cenders.

Touching the *Schwaden* or huſks, theſe do fairly intimate the departing of the ſeed, and of the work of all bodies: for when the hull ceaſeth to work, and hath no more food, neither of the minerals, nor of the bodies, and now the *Folium* is gone into *Spolium*, then it is at ſeparating, and breaketh the band of the leaf and ſeed, which is called the *Swaden* or huſk; it is an extream poiſon, it deſtroyeth all that liveth, eſpecially breathing things; for it is its intent to return thither again; therefore to what place ſoever it cometh, finding things that move and ſtir, the ſame it deſtroyeth

ſtroyeth, and it ſelf alſo; and at laſt, it returneth to the *officina* of the ſeed, helps to glue on and imbibe, and turns to be a band again. Where ſuch poiſon is, be ſure that there was ſilver and metal there, but never in that place, where it went forth, and is turned into another thing; for after the decay of each body, and of its leaf, and after the off plucking a ſingular huſk, the laſt it maketh is the fierceſt; for there it lieth like a *Speculum* upon the water, and eaſily turneth into nouriſhments, which is the reaſon why it turneth ſo ſoon to the metals, and ſo the nouriſhments are infected contrary to their quality, that it wandereth ſo up and down is the reaſon, becauſe it containeth ſome of the ſeed and of the life, and is the untowardneſs: for the ſeed muſt have ſomething in which it may lie, which if it be not one of the bodies of the ſeven metals, then is it ſuch a poiſon or huſk, this is the ſkin wherein it containeth it ſelf, ſo long till the corruſcation forceth it away, which then is death unto it

CHAP. XXII.

Of the ſhining rod, or of the fire rod.

HE that intends to meddle with rods, muſt not follow after his own fancie, nor bring novelties unto Mine-works out of his ſuppoſitions. For nature indureth not to be curb'd in her order, but men muſt be regulated according to nature. Concerning the rod, good notice muſt be taken of the Breathing, & this *Lucens virgula*, or fire-rod is ordered upon the operative & attractive breathing; for if it were ſtrong, though it doth not kindle, yet it doth its office, through & by a heat appropriated to its quality. A great heat in a furnace puts out a ſmall heat, light, or fire, the ſame effect hath this breathing upon this Rod, which being kindled & ſtuck in, is put out, no upper air or wind can hurt it; for our upper fire cannot live or burn under ground, for if a light or candle

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candle be hit againſt a ſtone or earth, it is put out, becauſe it cannot fall in. It attracteth the nutriment, which maketh this Rod burn, and ſucks it dry. This is remarkable in the matter of this Rod, that it hath an unctuoſity which doth not burn, as the ſeeds husk is, whoſe poyſon put out lights under ground in an extraordinary manner. And the breathing above ground doth the ſame in a peculiar manner. Few miners know this fire, and is the onely means whereby the inhalation is known. This fire-work, thus extracted, is of ſpecial uſe in Mines, and then in the After-work is of ſeverall uſe for metals; of the which more in its due place: to deſcry fire by fire is no mean skill, and the ſubterranean fire can in no other way be maſtered. Ancient Philoſophers have written much of it: how ſuperiour elements make their juncture with the nether, intimating alſo that by the means of the middle, Elements muſt be learned the emergy of the ſuperiour and ſubterranean. For they are ſpirits which joyn the ſouls above with the groſſer bodies below, elſe nothing could have any ſucceſſe within the earth, and for their operation there muſt be a *medium*, a gluren: to tie and bind fire with fire, is a ſtrange maxime, but is a true one: hence cometh a reſerve of fire, which never burneth; all three muſt be together: for the upper is the light fire, and the metal is the flame-fire, and the nether is the burning fire. This we ſhall know at the great day in the other life, where God will ſeparate the burning from the flame, when it flameth; then will the burning conſume Hell, and Hell will ſoon be burned away; neither will there be any clearneſſe, but darkneſs, becauſe God beſtoweth the light upon his choſen ones, which is neither a flame nor a burning; here theſe muſt ſtand together. Be acquainted with its friendlineſſe and friendſhip, make it thy advantage, which is abſtruſely hid, and goeth invisibly.

CHAP.

CHAP. XXIII.

Of the glowing Rod.

BEcauſe the ſtirring of the Rod is fallen into abuſe among many people; however it is a fundamental way to know and to bring forth the metals, if duely and naturally uſed. It is an undeniable truth, as I made mention of it afore, that metals do breath, and the ſame breathing is inviſible; the beſt means to learn it is the Rod, this is the reaſon why I call this Rod the glowing Rod, becauſe it revealeth and ſheweth the exhalation of metals, which exhalation is of a fiery heat, though it caſteth neither flame nor ſparks, yet it is of ſuch an heat, that it gloweth in its manner, and brings the Rod into a glowing, which is an infallible ſign that there is a living metal at hand. This Rod, if it ſhould be more glowing without a flame, there muſt be uſed ſpecial matter, which receiveth that fire, elſe it cannot be done with any utility. Concerning that Rod; it is a ſtick or ſtaff, of the length of half an ell, of hard wood, as of oak, unto it is faſtened the matter, even as a torch or link is made of pitch or wax: this matter muſt be of an unctuous matter, either of an animal, vegetable, or ſomewhat elſe, which is upon or above ground; it muſt not be too ſtrong, otherwiſe it ſets the breathing on fire; no talk, wax, pitch, or reſein is fit to be uſed, nor any mineral, otherwiſe that breath, mineral, or metal would ſet in food on fire, and conſume it; it muſt be a calx of earth, which catcheth that heat ſuddenly, and ſmothers in a heat as calx doth above ground, being moiſtened, it falls thus hot off from the rod. This lime, burnt above by breathing, is good for ſeveral uſes. But this breathing doth not ſeize on the unctuoſity or Mine-wax; elſe how could the nouriſhment of minerals proſper? Miners call it a *Spath*,

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a true calx of the earth. It is not corroded and seized on under ground, because it hath too much of humidity. Some call it a Mine *Mermel* or subterranean *Mermel*, but is no such matter, because he doth not indure the weather above ground, exsiccateth, and by breathing is kindled at last.

The huge Mountains in *Norway*, the ores in *Swedland*, seize on it and corrode it, they are full of *Spath* or calx, in their glowing they grow hollow; if they were in a flame, that land had been consumed long ago. For as soon as that Earth-water comes forth from this *Spath*, and the exsiccating earth cometh forth also, then the hidden fire falls into their places.

CHAP. XXIV.

Of the leaping Rod.

WHilst metal is in its purification, that it neither riseth nor moveth, then it hath its breathing the same as it is of a singular condition, must be discovered and led forth by a singular Rod; which Rod is of two sticks held together with both hands: where there is such a breathing, it lieth close on that Rod, no man is able to hold these sticks together, if that breatheth on them: and if it were a single stick, it would break in two, the inner side where this Rod is laid together must be anointed with Marcasite, that breathing draweth it downward, even as the Magnet is of an attractive quality, to draw iron; so draweth the breathing of this oar, the Marcasite; because the condition and property of the Marcasite is to strengthen the breathing of the purification. There is not a better way of Refining, as to use to each metal its peculiar Marcasite; there is a twofold Marcasite, one above of the *uredines*, or upper ele-

mental heat, and the other of the nether, of this Marcaſite *Schlich* or ſmall duſt is put to the point of the Rod, the metals breathing cauſeth the Rod to leap aſunder. At melting of oars and metals there muſt be added a double ſlack, an upper and a nether, that the metal may bleak the better; the like muſt be obſerved here at this purifying and refining. The Marcaſites, becauſe (eſpecially thoſe above, not thoſe under ground) carry ſoap-metal, and are pure, help the purifying very much; pure ferment put to dow, fermenteth the ſame quickly; the ſame condition is in oars, a ſmall addition will further their Refining. There is a general complaint, that Marcaſite requireth a great deal of labour, before it can be brought to any good, what is the reaſon? the true manual is unknown. I call that a manual, when Nature can be aſſiſted with advantage and skill. Adde to any metal or oar calcined, which you intend to refine, that is fit to be added, you will quickly ſee the effect. I could ſpeak of the ſeveral Marcaſites, of the ſeveral oars and metals, but it is needleſſe for the after-works; I would not willingly have perverſe men be acquainted with theſe ſecrets; they have it often in their hands, but they do not know what they have; for what is the Marcaſite of iron? is it not the Magnet? and what is it of gold? is it not Lazul? and ſo forth of the reſt. Goe down into the mine, take this rule along with thee, then you will come out of it more wiſe than you went down, and be thankful for it.

A Manual, what it is.

The Marcaſite of iron is the Magnet or Load-ſtone.

The Marcaſite of gold is the Lapis Lazuli.

CHAP. XXV.

Of Furcilla, *or of the ſtriking rod.*

AS mans natural breath goeth in and our, ſo is the halation alſo,& it carrieth all the reſt. Mans breath when he drinketh wine, ſmels not little of it, or after any other hard ſented food, this carrieth this breath in and out all other ſenting-breaths out of mans body; even ſo do I compare this halation alſo, with a natural qnick breath, which carrieth all the reſt, that come in the *Ferch* and ſeed. So there is no other ſtricking-rod for it, but what is of a years growth, which otherwiſe is called a Sommer-lath, this the Miners cut off after the uſual way, and ſo in the Name of God they goe: if it ſtrikes in, then is it good; if not, then his unlucky hand and misfortune is blamed, which is fallen upon him, and thinks that his handy-works are not bleſſed; thus out of a falſe conceit men ſuppoſe their own aptneſſe and diſpoſition either hinder or further them therein, not conſidering Gods gift and bleſſing; and the moſt of them doth not know, after what and at what theſe rods do ſtrike, they wear it under their girdle, or on their hat-band, keep it in a devotion, as their ſuperſtition leadeth them unto, to get their bread according to their neceſſity: God hath beſtowed enough on them, if they knew how to manage their things judiciouſly.

There is one thing to be noted alſo, that the ſeveral airs or breathings have their ſeveral operations, eſpecially upon aerial things. For Aſtronomers appropriate ſome trees and fruits to the air. The upper air hath the upper part of the trees and their fruits, the nether air poſſeſſeth the root, milketh and attracteth the juyce they yield, becauſe it is their alotted part as well as the upper part is allotted for the

the upper air, where it effecteth the juyce, leaves, fruits, as it is seen, that the blessing cometh from above at first, which is palpably seen in propt twigs, they make the twig and the fruit twistingly firm, and this sap sinketh in due time, which is drawn up by degrees by a hot air from below, which is their food, their work, matter, and all aeriall things.

Therefore if you take such a rod, especially of a Hazel, or of a Kray tree, whose sap is full, and beareth a pleasant and sweet fruit, it draweth the same downward, that the rod must sink and strick, it will suck out the juyce when the rod stands right on its passage, this holdeth from above unto this station, where the rod stands still, that place they call the oars station, standing as straight as a line.

This rod draweth the Halation naturally after the sap so strongly, that the rod doth bow to the Halation and to that earth, unless it were so strongly pinned that it could not bow. It doth not draw obliquely, and stricketh neither at the upper nor the lower, but at the middle part, which is called the wind, and is good neither for the one, nor for the other, neither doth it breath, thrusting together the beams, making their outer rind, according as it is either good or bad, so it hurteth or furthereth the upper and lower breathing. This distinction must be well observed; the streams and oars run that way also. Hereunto are used the tops of Almond trees, and of such fruit-trees as do consist of a meer kernel, and an hard shell; for such shels and the ashes of such trees, and all that they have, are much aerfull and fiery, which serve best for the metalline work, and the best kindling coales are made of them, and are very light.

CHAP. XXVI.

Of Virgula trepidans; *or of the heaving or trembling Rod.*

THe breathings driving the fumes together above and below, you muſt conceive, that it requireth great skill, to diſcern other breathings from this: the breathings of the upper element are jovial, and the nether breathings are jovial alſo, the ſame is apparent in their work. The wind alſo is *Jupiter*, he fumeth theſe together, and that breathing can hardly be diſcerned by the rod: this skill is of an high ſtrain: This heaving rod doth ſhew the way, it muſt be made of a metalline lamine, as of ſteel, which muſt be thruſted below the dam earth, at the end of that earth theſe breathings and halarions come together, and the rod ſtirreth, quaketh, which it doth not, unleſs at ſuch a time. The rayes of the inferiour and ſuperiour bodies may not be ſtayed, but onely at the work they do ſtand; for at their breathing they have their aſcenſion and deſcenſion, are not held in their life's going, unleſſe by the matter of this rod, there is a knot on that ſtick, and it is hollow like a Cane; this matter of the rod is made of an *Electrum*, drawn from the beſt thin lamins of *Luna* and *Sol*, put into a glaſſe head, which hindereth not the breathing, becauſe it will not be hindered, as a veſſel may, made above ground; therefore look how you thrive, if you drive it in too deep, if you take not matter out of the inferiour earth matter, as hath been mentioned before.

The ſtrength you perceived of the ſtricking rod, if there be an aerial halation at hand, you ſee how that rod quaketh, for the inferiour aſcendeth and toucheth, and the ſuperiour deſcendeth and toucheth likewiſe, which rouzeth as it were the *Ferch*, or life and ſeed of the metal. The like appear-

eth

eth in the clouds, how they move to and fro, before any ſnow or other weather comes, and before the vapours be digeſted, which aſcended; the ſame proceſſe have the halations ſubterranean, before they can mingle with the ſuperiour halations, they muſt be pluck'd off, emalged: if any of them aſcend yet higher, they diſſolve either into rain, or congeal into ſnow, dew, and hoar-froſt, before they part aſunder.

CHAP. XXVII.

Of the falling rod, or of the nether rod.

THat there is a peculiar and vehement moving quality and power in the breathing and halation upward and downward, which may not be ſtayed by any oppoſition, the ſame is apparent in all the vegetables of the world. Rain and great thick miſts may keep from us the ſolar ſhine, but nothing can ſtay this breathing, becauſe it ſtrikes directly thorow, but if it proveth weak in its fertility, it is the fault of the mild air; a ſhot out of a gun, if it is to goe a great way through the air, is cooled. This is the reaſon why the ſolar beames have not that operation under ground, as they have above it, and hence alſo it is that the metalline matter is not ſo fertile, however they do what they can, deſcend to the metal, where they rouze a fire and preſerve the ſame. Thus the Sun beams muſt effect all in a magnificent and glorious manner, not onely above to preſerve with its luſtre the lights of all the ſtars, but by day alſo to impart unto the world and men the day-light. By theſe beames it caſts into the earth a diſperſed fire, which is advantageous to the preſervation of ſubterranean things; they thruſt together homogeneal things, and bring metals to a compactneſſe, that they may be had pure above ground, they relie and lean on them; from hence hath the rod its origi-

nal. For at ſome certain time you ſee the *Sun* draw water (as the vulgar ſpeech is) ſo the beams have that quality, they comfort metals by ſtricking downward. There is uſed a ſtricking rod, above at its twiſt is left a part of the ſtick of three thumbs length, at the off-cutting take out the pith, put ſuper-fine *Sol* into the halation which goeth in, pulls the rod in, where the oar is. The reaſon of it is, becauſe the nether breathing of the air is there, and goeth againſt, draweth this breathing, carrieth it down, and the metal within the rod is pull'd downward, as if it would joyn the ſame with the reſt of that body. Thus the breathings and halations are copulated; the beam muſt conceive on the earth, in which it is to operate, it bringeth no rain to the earth, but the vapours of the earth which riſe, the ſame make or cauſe the rain, ſnow, and hoar-froſt, bring the ſame to the earth, imbibing the ſame therewith; the ſame operation it hath on the ſubterranean vapours, cauſed by the breathing of the metals within; in their aſcenſion it makes them heavy, ſo that they are able to fall unto *Sol*, helping the ſame in its fertile work. Having accompliſhed its fertility of the work, then ſuch metalline rain falls alſo on the metal, maketh it ponderous, moveth its *Ferch* in the *Lubricum*, and draweth the rod down alſo more vehemently than it doth to the ſtricking rod, which toucheth not the metal, but meerly the breathing, which is not yet nobilitated through or by the halation. This breathing might very well be called a fruitful rain, which thus comfortably refreſheth them; it is not a running rain, but onely a breathing which by the deep glittering *Sol* is made noble. It is not ſufficiently expreſſed when ignorant ſimple Miners uſually ſay, that the Sun in her influences worketh gold, not telling the manner of it. (as I made mention of but now) themſelves may goe yet to School, and learn their leſſon better.

CHAP.

CHAP. XXVIII.

Of the ſuperiour Rod.

AS the Planets have not their fixed and certain volution in the firmament, for the which they are called erratick ſtars, the leſſer remain in their fixed ſtations: the metalline bodies are of the ſame quality; for they do not ſtick cloſe unto bodies, but riſe and fall; for that reaſon I compare them to the various motions of the ſtars above, their body is rolling and voluble, led and tinged by the *Ferch* and ſeed, which is for the moſt part of the Suns condition. Planets with the Sun are of a ſpecial agreement *in motu & lumine*, and their body may be ſaid to be *Lubricum & Volatile*.

This Rod is appropriated unto planets which hang their bodies to the ſeeds as long as the great breathing of *Sol* holds ſtill, and ſuffers himſelf to be obſcured, and he muſt ſuffer in giving his luſtre to the earth by rain, miſt, and ſnow, ſo long till he breaks thorow them. So the bodies alſo are corruptible in this upper fire more than the lower in their work. Therefore ſuch a rod muſt be applied which I call an upper rod, that the oppoſite breathing of the reflecting metalline beams which were received of the Sun, and ſtrengthened again may be returned from the bottome to the *Syſteria*, be it as high as it will.

This *Furco* or Rod is a twiſted tender branch of a Hazel, which from that twiſt on the bulk is hollow three fingers length, for its pith muſt be out of it, and the mercury of metals muſt be put in, the weight of three barley corns or grains: this Rod ſtirreth the halation from below upward, this is the condition of this Rod, whereby is known that that metal is of an infirm body, wanting the influence of upper planets, being defective of the Solar heat, and not

of that below, and is the cauſe why *Mercuries-lubricum* in the rod is ſtirred, making it rebound; intimating, that it is unfit for his work, and that another body is fitter. The planets with their influence work more on imperfect metals, than on perfect ones. For the Sun doth not put a garment on mercury of the body, but a certain conſtellation doth it, the reſt joyning in the work, and are found next to it, except *Sol* and *Luna*, theſe meddle not with this Rod. Though theſe alſo are planets, and belong to a perfect breathing, and have their particular rod, as others have theirs, which preſs toward their ſeveral work, they are fitted for not aiming at the works matter, which maketh its principle as the mercury of metals.

There muſt be had a ſufficient inſtruction for to know it. It is thus; a metal is known before it caſts any cruſt, and how deep the oar lieth, and how it may be wrought upon, if I would know whether there be a ſufficiency in that oar, the ſame I learn by the leap of this Rod; if it be a Saturnal oar, the Rod leapeth the more, more than the condition of the body of Saturn is. For this Rod doth not ſtirre the body, but that which is the moſt in that body, namely, the mercury of the body: for it yields good ſtore of it, and may put on eaſily another garment, and be a mercury of metals, and ſo forth.

If in that place be Tin and Wiſmuth, the rod applied leapeth not ſo quick, but more ſlowly than it doth where Saturn is: where a copper or iron oar is, there that rod moveth more ſlowly yet: But this muſt be obſerved, that there is no breathing about metals, unleſſe they be under ground; for when they are there, then are they in their works, whither they be increaſing or decreaſing, they cannot be without breathing then. Thus much of theſe Rods.

CHAP.

CHAP. XXIX.

Of reſting vapours, or of their ſediments.

MIne-works meet with many natural obſtructions, as all other worldly things are ſubject unto. For all things ſublunary are in ſubjection unto corruptibleneſſe; the ſame happeneth alſo unto metals; they ſuffer by their cold and hot fires, that they quite evaporate and expire. As when their vapours and fumes grow ponderous, cannot vapour away upward: where ſuch vapours are, Miners cannot brook under ground.

In a Cellar, where new wine, or new beer is on working, that vapour ſuffers no candle to burn, by reaſon of the ponderous *Kho* or fume, which cannot ſo ſoon enter the ground, unleſſe theſe fumes be extenuated in their ponderoſity. This ſalt matter lieth on cloſe, is like warm meal, I call it *Caries*, which differs from an *Oſtiocollum*, for that is in the Rocks naturally, and diſſolves at laſt into a fire. This doth not ſo, and keeps ſtill a dry powder, and is heavier than Mine-aſhes, which are light, and diſſolve into ſalts, which this meal doth not, but abideth a conſtant ſediment, which is like an unwholſome ſtinking vapour, choaking the oars, turning them to a rottenneſſe, being obſtructed in their driving above and below.

Theſe fumes are cauſed, when there are hard rocks, to which fire muſt be applied, which cauſeth ill fumes, which being weakened in its riſing, lie down in a place, grow ponderous, and increaſe; for evil and poiſonous things will ſoon gather to an heap. It is ſeen in gold, being diſſolved in water, let it ſtand a while, and the impure minerals ſeparate from the eſſence of gold, and ſettle to the bottome. Excrements of metal are ſoon brought to that poſture; for being brought to a glowing by a ſmall heat, they caſt ſuch a malignant fume, which choak men immediately.

CHAP.

CHAP. XXX.

Of weather ſalt, halitus Meluſus.

THe Malignant breathing, as it is generally ſo called, is a peſtilent ſalt, which indangereth not only the Miners, but hurts the oars alſo: for it allayeth or maketh the breathings fall, which are in the oar, being thereby obſtructed in their natural working. The manner of the ſetling of theſe breathings are worthy to be noted. It may be compared unto an Eclipſe; though the beams which aſcendeth keepeth its courſe, yet the breathing ſtayeth it, and will not let it goe about that place; being in that ſtay and condition, its *Ferch* and ſeed parteth; at laſt, through its ſides or walls it ſuffers fluid oars to come in; thence is the original of ſuch fluid oars, of which there are ſeverall ſorts. But this is to be noted; That weather is called a weather, becauſe it is not of ſuch clear air, as it is above ground with us, ſtill carrieth ſomething with it, which is groſſer & hurtful unto man more than the air above with us: for men are not commanded to dwell and live under ground, but if any ones imployment lieth that way, he muſt be contented to do ſo, commit his condition to God almighty; becauſe he muſt indure and ſuck in ill fumes, and get Mine-diſeaſes.

This ſubterranean air growing ponderous, by reaſon of the fume and water-ſtone, which ſtop and corrupt the croſs paſſage, then is it called a Weather-ſalt: this is apparent when a burning candle is brought in, theſe ponderous fumes do quench it like water; at laſt, they choak the men alſo. Therefore when that is ſeen and felt, let Miners come out again, for they can do no good there.

CHAP.

CHAP. XXXI.

Of Cos metallicus, *or ſtone-ſalt.*

THe air, being of one piece of pure earth, at laſt turneth to a ſtone. There are ſeverall ſorts of ſtones, as there are ſeveral bodies in the earth, though all of them are but an earth. The longer the matter lieth, the harder and fatter it will be. Such ſtones cannot be ſtirr'd or heav'd, unleſſe by fire, which ſeizeth on the earth, and conſumes it, and turns it to a terrene firmament, as ſcales are in fiſhes, and bones in beaſts. Theſe alſo the Lord will have in his good time with fire. This moved the Ancients to conſume their carcaſes with fire; though fleſh ſoon comes to rottenneſſe under ground, yet the bones do not conſume ſo ſoon, the fire conſumes them being turned to earth-aſhes.

This ſalt is hurtful unto metals, taking from them their working, without it they cannot continue in their life, but muſt expire and die, becauſe nothing can penetrate it. The difference betwixt the ſtone-ſalt and the ſtone-meal is this: the ſalt heaveth it ſelf, when the ſtone groweth to a hardneſſe, which formerly hath been a pretious ſtone, and the air could penetrate it, but now it begins to turn into a horn-ſtone, when this meal comes to the highth of its age, it turneth to a duſt.

Here is it requiſite to relate the difference betwixt the nether and upper ſtone, which partly is obſtructive, and partly a furtherance to the Mine-work; they may increaſe under ground, but in the Afterwork no ſtone is good, becauſe they have no nutriment, and therefore muſt periſh and be famiſhed for want of food.

CHAP.

CHAP. XXXII.

Of the ſubterranean pooles.

THere is a moſt heavy caſe which befalls clefts, paſſages and ſtructures, called water-pools under ground. For it is a truth undeniable, that clefts & paſſages under ground have their waters, both the day-water and the night-water, if once opened, then are they made paſſable, which prove the utter ruine of Mine-works. Therefore my counſell is, not to make paſſages navigable to come to the oars. It is juſt as if one would dig a mans heart out of his body, and he would begin to dig at the pulſe, and ſo along all the way to the heart, would it not be an horrid butchery? There is a neerer path to the well, what needs to make far fetches about. There is a twofold water under ground; the day-water, and the ground-water; the day-water is not hurtful unto the ſtructures, but rather helpful, ſoaking away many things, and takes away many times from the ſtages the ground-water. Let the ground-water be kept out as much as poſſible may be, for it doth hurt, if it cannot paſſe away, neither let it ſpring from below out of its *Catharacts*. Keepe out the fire alſo; for both are hurtful to metals, and to all things in the world, if they play the maſters.

CHAP.

CHAP. XXXIII.

Of Aurum metallicum; *of the metalline gold, or of the Metalline-bed.*

THere is another fatneſſe under ground, where metals grow, neither is it the hull of the ſeed, nor the ſtone *Oleum Petroleum*, or *Naphta*, but is like unto an *uredo* or Mine-ſoap. It differs much from ſoap; ſoap doth not burn, becauſe it containeth a hidden Sulphur, not a combuſtible one, but an incombuſtible one; this is the reaſon why it doth not burn in a flame, neither doth it ſeize on any other thing but onely on the pure metal, if that ſhould not continue with it, the metal couldnot come neither into aſcenſion nor deſcenſion, it conſumeth firſt of all in the metal, even as greaſe doth in the animals. This fatneſſe is not far from the oar; when it is predominant it conſumeth the metal quite, and evaporateth. Oil is of that vertue, if put on the top of a drink, be it what it will, it keeps in its ſtrength and coolneſſe: this fatneſſe ſhuts up the oars body that no breathing can paſſe. Fatneſſe hath a great affinity with iron, and is one of its next kinde; of the which great volumes could be written.

In the County of *Schwartzburg*, at *Wackersberg* there is ſtore of ſuch fatneſſe, looks like quick-ſilver, and ſwimeth and tinctureth red, like Bole, this colour it took hold on, and it may be extracted from it, ſome call it a Mercurial body or a Tin-glaſſe, Lead-glaſſe, Wiſmuth or Antimony; it ſeizeth on all thoſe, and when this fatneſſe doth not turn to a fatneſſe of ſuch metals, where the ſeed is predominant, then it turnes to a volatility, and to a great Robber. This fatneſſe is a greaſie earth, glittering like a ſalve, of a red and browne glowing,

as

as if it were Quick-silver or beaten *Talk*, or glasse strowed into. In the Rocks of *Bohemia* and *Transylvania* there is great store of it at *Goslar* and at *Slackenwald*, even as quick silver or lead oars are; many of them are found here and there.

CHAP. XXXIV.

Of Metalline streames.

WHen *Ferch* and seed must part from their work by reason of the sediments, be they what they will, and expire not naturally, then the oars turn to stones, which Miners call *Fluxes*, though they know not from whence they come, nothing can be made out of them, they are fusible or fluid, when melted in fire, but nothing can be brought into them, because they are not porous, or no air can get into, which maketh them more noble. It is strange in Nature if any good thing be driven out of the body, it will not return thither; for if life be gone from man, the body receiveth it no more; but these are things possible to God alone. My intent is not here to write of miraculous things, but onely of things natural; I wave the former. It is to be admired that the body of dead metals is so fair, whereas other bodies which are dead consume away to nothing: metals also come into a corruption, but in a long time their death is like any glass, keeps its colour, especially if it was of a *Marcasite*, hence are learned the colours of *Marcasites*, for green, blue, white fluxes are found therein, as metalline flowers have been, which are generated of three bodies.

CHAP.

CHAP. XXXV.

Of Creta, *Chalk or ſtone meal.*

VVEE ſee in this our air that no ſume or wind aſcendeth in vain, it diſſolveth again into one thing or other, thither reſort many meteors; the like meteors hath the earth under ground: For the ſume which aſcendeth from the fire-halation of the oar, or of the metal, and affords the ſtone meal (*Creta*) wherever it falls or lighteth, it grindeth more, and increaſeth abundantly, having a dangerous ſalt, whereby it hurts thoſe places, where metals are, eſpecially when they are in their aſcenſion, hindering their colour. It is apparent in the ſlat at *Mansfield*, where it lieth betwixt the ſpoaks of the ores, and can hardly be gotten from thence, it robbeth and conſumeth *Folium* and *Spolium*: The ſtone-meal maketh a *Kuff* with ſtone-marrow, turning it to a kind of marble, called the *Potſtone* or *doblit*, a double ſtone, and is dark and very firm, it ſtriketh fire, being for the moſt part of fire.

Hither belong the *Talks*, but intending to make mention of them in another place, I wave them here; however they alſo are ſuch a meal, and differ from others herein, becauſe it inclineth more to a cold fire, wherein it melteth like ſnow, as the others do, and diſſolveth ſooner into water than into meal, and this turnes ſooner to meal than to water; if it be of leſſe matter than it hath of the ſtone-marrow, then it affords a fair ice or cryſtal, called *Vitrum Alexandrinum*, or *Mary*'s Ice, which cannot be maſtred in hot fires, but it melteth in cold fires, is very hurtful unto metals; inſomuch, that by reaſon of it Mine-works fall to ruine, as it happened at *Stolberg*.

CHAP.

CHAP. XXXVI.

Of Spiro, *or of the Blaſt.*

THe *Spiro* or blaſt in an inſtrument which bringeth to right the weather or obſtructed air, otherwiſe all would turn to ſtone, where it is, and would be at a ſtand there, if the lower fire ſhould enter inſtead of the air, and exiccateth, though it doth not kindle, if a piece be beaten off of it, then it appeareth ſo, and this piece which flieth thus aſide giveth to underſtand, how it maketh the ſtone, & how Nature frameth the oar and metal: but jewels and precious ſtones are from another off-ſpring out of ſweet waters.

In this inſtrument there dwell together fire & air, which take their power and matter from the malignant weather, where they conſume all ponderous matters through fire, inlightening the remaining matter it hath. Make that *Spiro* or blaſt into a ball of copper, of an heads bigneſſe, ſoder it bright and light, let no air get into it, leave a ſmall hole, where a needle may enter, attracting the water which purpoſely muſt be made and ſet for it: there muſt be had a pan of coals at hand, which muſt be kindled, and the ball laid into it, turning the little hole toward the coal-fire, and it will blow the fire forcibly; which being done, it groweth hot, and maketh the water boil in the ball, which fumeth and carrieth it forth with a great fierceneſſe, blowing on the coals ſtrongly, and thus it maintaineth the fire by breathing ſtrongly in the manner of a pair of bellowes, driven from without: hereby ſeveral good things are effected, and the condition of this ball is, that it ſheweth what may be done above ground with the like, no uſe can be made of it behinde that place, becauſe Nature herſelf hath ſuch a blaſt for her fire.

CHAP.

CHAP. XXXVII.

Of Pulſa, *or of the Break-ſtuff, or brittle matter.*

THis ſalt is ingendred uſually by a malignant fume, which the Mine-fire ſhould have; And when the ſtones be very hard, then there muſt be made a fire of wood, where the fume draweth to the ſtone-fire, and groweth thick, and if the fumes of *Succinum*, and of other things are joyned, it turneth then to ſuch poiſon, that the oar muſt be aided, elſe it periſheth, for that fume lieth on the oar fuliginous *Kobolt* which corrode and conſume the oar; there a ball muſt be applied, which is round and hollow, having a hole at a bigneſſe at which a quill may enter, it muſt be ſo cloſe, that no air may either enter or get out, this ball muſt be filled with gun-powder, cover the ſame with cotten-wool boiled in Salpeter, then dip it in melted pitch, which is mixed with ſome Sulphur, kindle that ball, let it go down in a box, or fling it on a *Stolln* or chamber, when the ball flieth aſunder, it expelleth that fume, not onely by that ſmoak, but with the blow or report the gunpowder makes. Such a ball may be applied alſo to water, and be ſunk in an inſtrument under water, in which noiſome fiſhes are feared; its crack will kill the fiſhes that are there; there is a paſt, which giveth no report, but onely burneth, and deſtroyeth, and heaveth this ſalt; but have a care what paſt you make uſe of, and have a reſpect to the upper Scaffolds, whither they be old or new, that they be not imbezled, and your paſt muſt be mixed, ſo that it may do no hurt.

CHAP. XXXVIII.

Of Clathrum, *or of the blank fire.*

THis fire needsnothing for its food, ſhineth in darkneſſe, is a ſpecial fire for Mine-works, quitteth the charges, if applied, more than the expences do, beſtowed upon Talk or *Bromith* work; For oil in ſome places may be had cheap enough, caſts no ſmoak, deſtroyeth fumes; it is put into a glaſſe ball which is put into a basket, to keep it ſafe from water and ſand, which affords a light to the workmen. Miners ought to know how to enter their ground for the hight or metalline *Speculum*, which is a ſingular manuall; for the metalline breathings, and after-halations joyn and come together, require ſpecial inſtruments whereby they may be known; for where theſe do joyn, and the diurnal brearhing is predominant, then it exhaleth by day, ſhineth out of the earth; Miners call this a metalline breathing: true it is ſo, but they leave out ſomething, ſo it is but half a breathing; if the after-breathing is predominant, then it appeareth by that *Speculum* and light wherein it maketh itſelf known. She is in work with ſomething, and there is at hand ſuch a metal; metals do ſhine, though it doth not appear ſo to our eyes, like as rotten wood doth: by day they are not quiet, as long they are working, but there muſt be a reflexion of their work, which is this light. It caſteth no beams, as the day-light or rotten wood doth, by night it receiveth one from ſuch a dark or duskiſh ſhadowed light.

Fair and curious breathings are ſeen therein, and that light of darkneſſe is a light you may ſee by it, he that is diſtant from it five or ſix yards ſeeth it not, nor canſt thou neither, for it is ſuch a light as is in the eyes of Cats, dogs, and wolves, which can ſpie thee, though thou canſt not ſee them,

them, for there is a light at night as well as by day, which is apparent in theſe bodies, which receive their light from this Nocturnal light, for if that power were in themſelves they would ejaculate beams, which they do not, and experience evidenceth it, that there is a ſubterranean *ignis diſperſus*, a ſcattered fire.

This light is twofold, the firſt lighteth, being thus prepared in a ball of ſome fiſhes or worms, of juyces of herbs, and ſaps of wood, being diſtilled, and the diſtilled water being put into it. Take a pure Cryſtalline glaſſe, it caſts a curious light under ground, if mercurial water be put into it, it graduateth the waters made of worms and of woods very highly in this darkneſſe, which is called the Light; it may be done and uſed alſo by day, but much better in ſubterranean darkneſſe, in which the fire lieth hid, and muſt be rouzed and awakened by ſuch material and inſtrumental fires.

The ſecond light is *Speculum*, which receiveth that light, and giveth an intimation of ſuch hot or cold fires, which not every Clown or Miner underſtands: for as it ſhineth in the *Speculum*, ſo kindleth this fire, and is the oar. In mans body they are diſcerned well enough, from whence the diſeaſes have their ſeveral names, but are not ſearched into. The difference betwixt the ball and the *Speculum* is the ſame with that which is above ground, I can view all the members of my body, but not my face, I can behold the light, but what the Sun of this light is, which miniſtreth the luſtre unto it, the ſame I cannot behold or diſcern

CHAP. XXXIX.

Of the Gluten, *or Mine-glue.*

THe beſt help and remedy which may be applied to ſubterranean pools, are wells: for where theſe break forth,

they carry that water away: a better and neerer is not than the Gluten, to dam up or keep out the day water, that they do not run any farther; this damning hath great utility; it maketh the water not onely ſlimy and tough, but it driveth it backward, that it be ſerved for ſome other iſſue, and be rid of it in that place, where it is naught, and meerly obſtructive.

If the day-water be thus ſtopped by a Gluten, that it cannot run and gather at the ſink, then that ground-water may ſoon be drawn away at the ſink; the deeper the ſinks are cleanſed, the more theſe ground-waters or ſprings are diverted, and at laſt are turned alſo to day-waters, or may be dammed up, and made run another way, where they may not be obſtructive to the Scaffolds; and where Drivings of mils are not had at the ſame places, the Gluten may be uſed, then the Scaffolds and Structures in the paſſages, cleſts, and Mines may be ſeen, the dams and the Gluten are the beſt helps hereunto.

CHAP. XL.

Of TRUTA, *or of a Paſt for to corrode the ſtone through, or through eating.*

THere is almoſt nothing which is a greater hinderance unto Mine-works, than water is, and where the Gluten is not ſufficient to keep it out, and in places where it is ſhut in, and muſt be drawn away with lower buildings, as with *Stoln*, or beams and pipes: it is an huge and dangerous work, to make theſe thorow-breathings good and holding it coſteth many mens lives, and great expences muſt be made, therefore wayes and means muſt be thought upon to make wayes through with burning, to make ſuch a fire which corrodeth the rock, and grinds the ſtone, eating it ſmall

ſmall and thin, that the water may get thorow, and run away, that the Miners may not loſe their lives in that water, as uſually it befalls them at ſuch works. This fire corrodeth great ſtones in running waters or rivers; it is a corroding fire, a Gluten being made, which is lined or covered with combuſtibles, poured or caſt down through a channel or pipe, guarded from water, that Gluten may be effectual, though it be under water many fathoms deep, it ſtill corrodeth further, gathering ſtrength by that, it eateth upon and burneth, and preſſeth ſtill lower, it doth not ſmoak, being a running corroſive fire.

There are ſome ſaps and gums, which if boiled to a hardneſſe, and mingled with unſlaked lime, kindle and burn ſo ſtrongly, that they corrode the rock, make an hole into, as big and as deep as you will have it, ſo that the water muſt ſink away, there muſt be ſet a pipe of wood or of other materials, as deep as the water roſe, and muſt be ſet and ſunk to the very bottome, and of this Gluten, Paſt or ſtuff muſt be put into, let the hole of the Pipe be cloſed with pitch, to keep out the water, make ſmall bullets of this Paſt, kindle them, it eateth down even out at the *Stoll*, or beams end, the bigneſſe of the hole muſt be according to the Pipes mouth below, which muſt be equally wide with that above, when the Pipe is cleared, and way made for the water to runne out at the hole, then all that water-pool under ground will ſink away, and clear the chambers below. This is a curious ſkill for to break through rocks, if well contrived and well ordered with exact manuals.

CHAP. XLI.

Of the Traha, *or heaving materials uſed inſtead of a dray or ſtead.*

IT is known, that breathing, and halation, and the weather uphold all both artificial and natural things: it is apparent in great Edifices, that the things expoſed to weather cannot hold, if neither water nor winde tied; the great reparations in ſuch ſtructures ſignifie ſo much.

There is a place in *Zips* or *Sepuſium*, called the *Tobeſchaw*, where firm ſteel aſcendeth by day, and in that place there is no Mine of ſteel, no inſtrument can get any ſcale from it, but lying in the weather one winter and ſommer, it gets a ſcale of two fingers thick. Thus it is apparent, that the weather heaveth alſo a *ſtoll*, or the great beam or metalline body, why ſhould it not lift and heave a ſtone. This appeareth further at the falling down of great ſnow-bals from Mountains about *Saltzburg*, and in *Styria*, where great pieces of rocks fall down with ſuch ſnow bals, as big as an houſe is, which heat and cold hath thus corroded and looſened. *Hannibal* making the *Alps* paſſable for his army, poured warmed vinegar on the Rocks, whereby he made them ſo brittle, that they ſoon could be wrought thorow; oil doth the like, if well prepared. *Acetum's* made of vegetables of wine, beer, fruits, are pretious for ſuch purpoſes. *Ciſtern*-waters may be turned into *Acetum's*, if cocted with honey, being made warm firſt; this driveth the fire back, which is in ſtones, for there are commonly *Horn-ſtones* & *Fire-ſtones*, which are made brittle by ſuch means. There is made a *Petroleum* alſo, to that you need no ſallet-oil, nor any other; no, not *Naphta* neither, drawn from *Oſteinmark*, or calcined flints, ſuch water-*acetum's* being poured

poured upon,& other frighting waters,whereby the hardeſt flints are terrified and made brittle. It ſtands upon natural reaſon, that ſuch ſtones muſt be dealt withall in this manner; For behold the *Gluten* and Aquafort, of what efficacie theſe are? Doth it not corrode the *Pumice*-ſtone like Bees-wax, and the *Top*-ſtone like a marble of divers colours. Conſider well the white marble, and the ſliding ſand, in which the Pumice is, you will finde what manner of *lixivium*'s may be boiled from them.

CHAP. XLII.

Of the froſt in Mine-works.

THe greateſt troubles that Miners are put unto is to pull and draw up all the filths & ſtones that are naught out of the Mine-works, that a way be made to come deeper in. Above ground they call it an heap of rubbiſh. It coſteth no great matter to cleanſe, diſſolve, and void theſe rubbiſhes with corroſive wates; it coſteth little, if rightly managed and handled, to diſſolve firſt the lighteſt things, theſe being made riddance of, the reſt may eaſily be voided. That earth under ground muſt not be look'd upon, as that is above with us, adorned with graſſe, for under ground there is leaſt of the earth, there is a mixture of all manner of things, as ſalts, juyces, minerals, ſtones, the leaſt part is earth, and yet that part is the nobleſt; for out of it are made all manner of metalline bodies: There are ſharper things, all of which muſt not be uſed at once; and muſt be effected with theſe, when that which is above cannot be applied to that which is beneath: juyces alſo are eaſie in their uſes for to corrode and make brittle. Sulphur alone performeth the work, which is a poiſon unto juyces and ſaps. Miners and ſuch that are imployed about ſuch works muſt have knowledge of ſuch things, and exerciſe

themſelves herein by way of practice: for all particulars belonging to theſe manuals cannot be ſet down upon white and black: experimental knowledge muſt be joyned hereunto, not only a depending from things written.

CHAP. XLIII.

Of the flaming fire.

WHereas there is occaſion for great and ſmall fires in Mine-works, which muſt be learned and applied according to the ſeveral ſorts of metals, and not after the manner of their ſeveral meltings and finings, and the condition of ſuch neceſſary fires muſt be known alſo. To ſet down theſe in their particulars would require great pains, and the writing thereof would riſe to a great volume.: it is the duty of underſtanding Melters and Finers to order and regulate themſelves in their fires, according as each metalline condition requireth, to further and not to hinder their work; and ſo I commit theſe to their further and ſerious thoughts, and to take theſe things into a fuller conſideration.

CHAP. XLIV.

Of Ignis torrens, *or of the roaſting fire.*

THings inclining to aſhes, and ſoor, and excrements of metals, and the *exuviums* or hulls of bodies melters ſuppoſe may be taken and gotten off ſafely in a roaſting or calcining fire, they make a great fire of wood under them, roaſt, or calcine the metal, that as they ſuppoſe they retain nothing

nothing thereof, or of ſuch offals you heard of now, they yield their *exuvium*, and copper yields cinders and ſlacks; but if frightened, then it rubbeth and conſumeth iron; therefore nealing is more commendable, as they do at *Mansfield*, a great heap of oar is laid together, which they kindle, let it ſtand in a gentle glowing heat, and burn away that which ſhould come off in that glowing. Metals in *Swedland* are healed thus at the heat of the Sun in Sommer, there it runs finely together, and purgeth it ſelf ſo neatly, inſomuch that it would be refined, if it ſtaid its time in that heat. This nealing I do better approve of than of the calcining in a fire flame. There is a twofold glowing fire, and metals require a twofold glowing or nealing: one ſort of it is uſed at *Mansfield*, they kindle with bundles of ſtraw the heaps of ſlats, let them glow of their own accord, and they do it like an heap of coals, and the oar is nealed, which is put in for that purpoſe. Secondly, nealing is good alſo for bodies of ſtones, reducing them into calxes; but thoſe that made metalline calxes in an incloſing heat or glowing fire, they got onely the calxes of the bodies *exuviums*. Therefore neither themſelves, nor others have any cauſe to marvel, if they do no good in that way.

CHAP. XLV.

Of the corroding fire.

THis fire ought to be ſet among the coal fires, being of a conſuming nature, and their corroſiveneſſe is in the cold fire, and it hath the ſame qualities which the burning fire hath; it ſhineth and burneth; its burning is corroding, in that it is better than the other, becauſe it doth not burn it to aſhes, but brings the bodies to a duſt or ſand, which would be toilſome, if by filings it ſhould

ſhould be brought to ſtars: the next neighbour to this fire is the glowing fire, of the which I will give onely an hint.

CHAP. XLVI.

Of Ignis candens, *or of the glowing fire.*

THis fire is purpoſely ordered upon metalline bodies, it conſumeth them, being their matter is naturally inclined thereunto: This fire is of great concernment, making their bodies very malleable, their *exuvium*'s ſtay on the Float, and is the beſt quality they have, that they put off in that glowing the thing which will be gone, and the good thereof remains. Things now adayes are ſlighted, the world ſuppoſeth to have skill enough. it wants no further knowledge, *Quot capita tot ſenſus*; every one thinks his wit beſt, though ſome have ſcarce begun to know any of theſe things; which is the reaſon why men are ſtill kept to their rudeneſſe. Men may ſuppoſe, I mean by this corroſive water an *Aquafort*; it is no ſuch matter: how many tuns of precious *Aquafort* is uſed in vain at *Goſlar* on the *Hartz*, which would ſerve for better uſe, and the expences laid out for wood might have been ſaved.

CHAP. XLVII.

Of Ignis incubans, *or of the Lamp-fire.*

THis fire ſerveth when metals are wrought openly, and not lured in, then the metal doth not flie away in a duſt, nor doth its beſt run away; for you heard that a flaming

ming fire is hurtful, for to work metals withall. Lamp-diſhes are commonly of glaſſe, ſet in an earthen pan, filled with aſhes or ſand, kept in a ſweating, in that ſweat many ſuppoſe the metal receiveth its body, or the one changeth into the other: I leave this tranſmutation in its worth, and cannot approve of it. Touching this warmth, I cannot diſprove nor find fault with it, and all metals indeed ſhould be dealt withall in this manner.

Theſe two fires of oars and the Lamp-fire, if they were made uſe of in medicinal wayes, would do better than the calcining or flaming fire can do, where theſe are of no uſe, and the long fire muſt orderly be kept in an equal heat, if any good ſhall be done. Some kept the lamp fire in a Stove-furnace, where all things were ſpoiled in the working; it was either too hot or too cold: it was of no equall heat, which the work in the end did ſhew, becauſe it was not well governed.

CHAP. XLVIII.

Of the cold fire.

THis is a ſtrange fire, little can be ſaid of it to thoſe which cannot conceive of it; whether it was not taken notice of, or whether they did deſpair of it I know not: this is it which elſewhere is called coagulating; it cannot conſume the other fire; it can melt the work, but to conſume it is impoſſible; it works in the air as well as in the fire, where it ſheweth its efficacy, and is the ſole proof of its fuſibleneſſe; metalline mercury is of a cold fuſion, all other fuſions are hot; if you believe it not, feel it; the fixation of the warm flux is called coagulation, there the one oppoſeth the other; the one congealeth, the other keeps in a liquidneſſe: this difference muſt be known by

by thoſe which are imployed about melting of metals, and their fluxes.

It is of concernment, to govern this fire well, or how ſtones are to be weighed, and things that are exceſſively cold are a death to a tempered body: what animals do live either in too cold or too hot a fire, and to ſpeak preciſely of life, it is impoſſible to do that, as to ſpeak really of God: therefore gaze not upon definitions, what humane reaſon is able to conceive of: Philoſophy is ſtrangely conditioned, and it appeareth by this fire alſo, a thing which is very cold, may contein a life however.

When it is in its higheſt degree of aſcenſion, then it comes down again, it turnes to ſilver, then to copper; if the nether hot fire doth it not, then ſurely the cold fire muſt do it, for it diſſolveth again into its mercury, which is the flux of the cold fire, if it layeth hold on it, then it muſt run to all bodies, in its running it puts off not onely the nethermoſt but the uppermoſt body alſo; take this into further conſideration.

CHAP. XLIX.

Of the warm fire.

OF this I have ſpoken already; it can be made and governed ſeveral wayes, coals, wood, pitch, oil, and other combuſtible things are fit for it. There I would onely ſpeak of an heat, which is good for the flux of metals, whereby they are purged, as you heard above: needleſſe to be repeated here.

Thus much of this firſt Part; where I infirmed about the nether work, or fore-work, governed and obſerved by nature, whereby ſhe holds forth unto us metals and minerals

rals in their formes. He that conceiveth aright of this work and conſidersit, worketh with advantage and utility, and is a great help to proceed ſucceſsfully in Alchymie, which imitateth and treadeth into her ſteps. I wiſh hearty ſucceſſe to all ſuch, which bear an affection and love thereunto.

Praiſe, Honour, and Glory be unto the Supream Maſter of Mines, *by whoſe word and will all things are made, ordained, and brought to their forms,* Amen.

End of the firſt Part.

THE SECOND PART Of the Last TESTAMENT OF BASILIUS VALENTINUS, *Friar of the Order of S^t. Benedictus.*

Wherein are repeated briefly some principle Heads of the first Part, what course Nature observeth under ground, and how metals are generated and produced to light; as Gold, Silver, Copper, Iron, Tin, Lead, Quick-silver, and Minerals.

In like manner of precious Stones, and of tinctures of Metals, how they are discerned, and what relation they have to the Holy Scriptures.

LONDON,
Printed *Anno Domini*, *M DC L V I.*

THE SECOND PART Of the Laſt TESTAMENT OF BASILIUS VALENTINUS, *Friar of the Order of S^t.* Benedictus.

Wherein are repeated briefly ſome principle Heads of the firſt Part, what courſe Nature obſerveth under ground, and how metals are generated and produced to light; as Gold, Silver, Copper, Iron, Tin, Lead, Quick-ſilver, and Minerals.

In like manner of precious Stones, and of tinctures of Metals, how they are diſcerned, and what relation they have to the Holy Scriptures.

LONDON,
Printed *Anno Domini*, *M DC L V I.*

THE SECOND PART OF BASILIUS VALENTINUS,

CHAP. I.

Of Mines and Clifts, and what manner of middle works and ſecond in oars are.

IN the firſt place there lieth a neceſſity upon every Miner, to know how to ſearch and dive into metalline paſſages, how they ſtrike along, and they muſt be well acquainted with all their occaſions and conditions; and if at any place he intends to fall to work, he muſt know how to uſe the Magnet of the Compaſſe, where Eaſt, South, Weſt, and North lieth, and learn the wayes of this and that oar, and where their iſſue is, and be well informed of the long and ſhort ſtrooks of metalline paſſages, and where they draw together to a metalline form. The forms of metalline oar are ſeveral; ſome carry Talk ſlats, an oar which containeth ſilver and lead; others are very brittle, having little of ſlate and Talk, and

theſe are diſcerned by their firmneſſe: there are other ſtones in which appear Copper, and the flowers of *Zwitter*: there are others alſo which have flat *floats* and ſlate-ſtone, in which is wrought Copper oar: hence it may be gathered, that by reaſon of theſe ſeveral formes, are produced ſeveral fruits; and in Mines toward the South better oars are found, then there are ſome toward the Weſt called after-oars; between which there is alwayes ordered or placed a center of perfection.

CHAP. II.

Of general operations of ſeveral metals.

ALmighty God for his eternal honour and glory hath held forth to mankinde innumerable wondrous works, which he as the ſole Mediator and Creator hath ſet forth in natural things, the ſame he hath ſhewed alſo in his omnipotency under ground, in metals and minerals, of them we may learn, as the twelve Sybils propheſied of the bright, true, and onely Son of Righteouſneſſe and Truth, in which do reſt after the twelve ports and gates of Heaven, and after the twelve moneths, moveable and unmoveable, viſible and inviſible bodies, the ſeven Arch Angels ſtanding before the Throne of God; after theſe the ſeven Planets, Sun, Moon, Mars, Jupiter, Venus, Mercury, Saturn, and the reſt of the ſtars, and the ſeven metalline oars in their properties, as gold, ſilver, copper, iron, tin, lead, Mercury, then Vitriol, Antimony, Sulphur, Wiſmuth, *Kobolt*, or braſſe oar, allom, ſalt, and other mineral growths.

That the true center may be comprehended and conceived of, God hath made the firſt ſeparation according to his word; The Spirit of the Lord moved upon the water, the whole elemental body of the earth hath been water, but the Spirit of the Lord *Zebaoth* hath divided it, & faſhioned the

the earth from the muddineſſe of the water, and therein all meralline fruits that ever were created and generated under ground, all theſe were firſt water, and may bee reduced againe unto water: all other creatures, be they animalls, vegetables, mineralls, all theſe are produced from the firſt water, the ſeveral kinds of beaſts, fiſhes, and ſea-monſters, after the Lords ſpirit, and after the firſt eternal breathing Eſſence, which brought forth and ſhaped things tinged and untinged, ſoft and hard, ſmall and great creatures; after the twelve ſtones in the breſt-plate of *Aaron*. He created man after his own image, the holy Spirit was infuſed into *Adam*, who had a fulneſſe of eternal wiſdome, and that according to the order of *Melchizedeck*. Almighty God, who is the firſt and laſt, the firſt principle and end of all things, hath ſet his gifts into times & hours, dayes & years, which according to his eternal Decree have their revolutions; he hath bleſt in his moſt holy means *Abraham*, *Iſaac*, *Jacob*, *Aaron*, *Melchizedeck*, and others he hath infinitely bleſſed, according to his good will and pleaſure from eternity, puteth ſeveral periods unto them; and in his unſearchable decree and will he hath laid the foundations alſo for Minerals and Metals, a help for the ſupporting men in their neceſſities in this miſerable life; thus hath he meliorated and exalted the earth in her goodneſſe; men have reaſon to return hearty thanks unto the Creator for it.

God in his gracious providence, next unto the knowledg of himſelf, and of his holy Word, can beſtow no better gift to man, than to indue him with the true knowledge of Metals and Minerals: Jews thought themſelves wiſe men herein: but as little ſome Miners know Minerals and Metals, as little knew the Jews their Meſſias and Gods word in its true ſence. Therefore from that bleſſed and promiſed Countrey the knowledge of pretious ſtones, minerals and metals are come to us, as by an inheritance, as being the laſt, and are become the firſt, and they the laſt; but in the end Heavens gate will be opened unto them again, internal and external gifts and means will be beſtowed on

them, and the true uſe of metals will be none of the meaneſt.

Where there are fertile ſtones, be they rocks, flints, pebbles, marbles, in their central points is found what they are in their operations. The ſeveral gums and raſoms, the one excelling the other in beauty, tranſparency, hardneſſe, or liquidneſſe, are known and diſcerned by their fragrancie and taſt: Miners ought to endeavour inceſſantly, and in ſimplicity, how the neereſt way may be choſen to find out the Mineral-paſſages and veins into which God and nature hath laid direct courſes.

CHAP. III.

Of the ſtones, rocks, and flints of Gold, its operation, condition, and ſtriking courſes.

GOld is wrought in its proper rocks and marbles, and in the pureſt matrix of the firmeſt earth, of a moſt perfect ſalt, *Sulphur* and Mercury, purged from all *feces*, and impure ſpirits, with the conjunction of a natural highly clarified Heaven, of white, yellow, and red ſulphureous earth, after the fiery nature of *Sol*, in a deep fixation; inſomuch that none of all other metals hath an higher, compacter, and more ponderous body of a goldiſh matter, in which there is no humidity; all the elements are equally in it bound up, which in their unity have wrought ſuch a fixed body, tinged the ſame throughout with an everlaſting citrin colour, with the deepeſt tie and uniting of its pure earth, Sulphur and Mercury; and with its Vitriol eſſence it doth all, what the Sun among the Stars doth operate. Naturally, all is gold, what cleaveth thereunto in and at all ſides; and it is found in the beſt and cloſeſt ſtones and paſſages, and the power of *Sol* worketh meerly upon that

oar, and in its quality is comparable unto *Sol.* This noble gold ſtone and oar is ſometimes mixed, and on its outſide there ſticketh ſome obſcure and dark matter, having annexed to it ſome ſlats and other ſpermatick matter, which detracts from the goodneſſe of its own nature; and though the Creator hath indued it with great Vertues, yet doth it humble it ſelf, and ſuffers it ſelf to be found in deſpicable Mineral-ſtones, where it loſeth much of its tincture, as is apparent by the Touch-ſtone, where the mixture of Copper, Silver, Tin, and others is ſeen; all theſe mixed impurities can be ſeparated from it with artificial Manuals, and with little ado it may be brought into a perfect ſtate. Gold oars naturally are wrought thus, that the gold ſtands in it cloſe, compact, firm, and good, which is found ſometimes in the croſſe paſſages. Its fixedneſſe is found in the deepneſſe under ground, where it hath its greateſt power, and it is found alſo ſometimes in a ſpeckled jaſpis, full of eyes, and mixed with flints in its paſſages, where many times Vitriol flint is found abundantly, which Vitriol is the beſt among all other ſorts of Vitriols. The *Hungarian* Vitriol hath the precedence before all the reſt, which is ſufficiently known in their proves and exemines, as may be demonſtrated to the eye. In its paſſages are found ſometimes fluxes of ſeveral colours, which are interlined with gold, and muſt be forced with fire. To that purpoſe, it is requiſite that it be dealt withall with ſuch fire, as you heard in the firſt part, commonly *Zwitters* and *Zinn* ſtones are ſuch, which muſt be ſtamped and beaten, and drawn to a narrowneſſe, and fined.

Gold is wrought alſo in ſtanding paſſages, and on level ground, the oars and ſuch paſſages are yellowiſh, rocky, and of an iron ſhot-ſand in clifts is it on-growe compactly, and generally is it found neer Flint-works, ſometimes it is found in a flint, or in a liver-coloured jaſpis, ſometimes in white peebles, that gold which is in it is of a white colour, like ſilver, or in white copper oar, where it ſticketh hoary and rugged: it is found alſo in brittle Lime-ſtones, where it ſtands curl'd with black ſpecks unſprinkled, is granulated,

like drops found in the ſubtileſt firm ſtones, ſpotted with iron moals or ſpots, and are protruded in fair yellow flowers, and are a black exhalation thruſt out. It is found alſo in ſtreaked flat-works in pure paſſages, mixed with a blew Horn-ſtone and ſlat; in flinty glittering paſſages it is found hoary, and compact wrought. There are found alſo flat marble floats, wherein in all your clifts is wrought inherent gold, mixed with green grit, and iron ſpots; ſometimes it is found alſo in ſquare iron ſhots, or porous marble Marcaſites; but for the moſt part in grits, ſometimes gold oar is found alſo compact & firm in black paſſages: ſome gold oars and gold paſſages are found alſo to be of Minerals and of Vitriol, and Miners in *Hungary* eſpecially can diſcourſe of it, becauſe gold oar is found in that manner in thoſe parts.

CHAP. IV.

Of ſilver oar, of its Mine, operation, condition, and ſtriking paſſages.

SIlver oar is wrought in its own ſtone, of a perfect nature and moſt noble earth, and of a fix clear Sulphur, ſalt and mercury, which with a mixture doth joyn in a fix and firm uniting, and appeareth of a degree lower than the gold is, and is the beſt metal next to gold, and in the fining of it it loſeth very little, and is ſeparated *per ſe*, or with other metals joyned in the fire, its natural fitted ſtone cauſeth the ſilver oar, following its heavenly influence, and the nocturnal influences of the Moon. In Northern parts the moſt ſilver-paſſages are found; for as *Luna* borroweth her light from *Sol*, even ſo the Silver-paſſages and ſilver ſtones have at their right ſide Gold-paſſages, and with that noble Queen *Lunaria* is compared a roor, whereby the Gold paſſages acquire ſtrength, and get the more power in that mixture, and

get

get their oars from their roots. Ancient Philoſophers wrote ſtrangely of her Vertues, to be a ſertile yoak-fellow of *Sol*, which may be applied to the upper and nether metalline work, becauſe nothing is ſo fix, next gold, then ſilver is in its perfection, and is the reaſon why ſilver-paſſages are accompanied with white fluxes and Mineral-veins, next thereunto are ſuch paſſages, in which are generated red Mineral-ſulphur, and red yellow juices of the noble gold.

Silver metalline oar is wrought many times in a red gold-iſhneſſe, and commeth forth better than the other; a proof whereof may be had, if well ordered. White gold oar is naturally thus tinged of white copper glaſſe, which cauſe ſuch oars and paſſages, by reaſon of the food of their perfect Minerals, and with the glaſſe oar black fumes are exhaled, and feed upon Wiſmuth, Lead and Tin oar, wherein Minerals that ſtrike neer upon the Lunar paſſages, are greedily refreſhed; thus groweth the firmeſt and compacteſt ſilver oar of its pure, proper, and unmixed ſtone, meliorating the bad places and inſtruments which ſilver oar hath many remarkable vertues next unto gold, from the heavenly influences, changing ſeveral ſorts of ſilver ſtones, deſcending from the originals of their higheſt finiſhed unity

They carry and produce alſo, not only mixed chambers and Mine chiſts, but alſo ſeveral hard and ſturdy mixed oars in whole flint-works, and other copper flowers, yellow and black oar, and are found different in their nature, form, and tincture, ſo that the one is more hard, ſturdy, flatty, broader, narrower, whiter, blewer, in its colour thus qualified and natural in its end, middle, and beginning. This is the reaſon why theſe ſilver-fruits and oars are found differing in their colours and forms, the one being more compact, fairer, and of a better glaſs, than the other. Sometimes there is fonnd in ſuch a vein or paſſage firm and compact gold, ſilver, and copper, ſo it is found ſometimes at *Krenach*.

There are found and ſeen alſo in a certain vein & paſſage in mixed Lime-ſtones, lead, iron, and copper oar in one u-

tion and juncture. And in one Mine is found copper oar, in another is found ſilver oar, and in another Mine there is found an iron ſtone; why ſhould not ſuch remarkable diſtinctions be taken notice of, which Nature from Gods imagination hath held forth ſo gloriouſly unto Miners, and ſet theſe before them to be diſcerned by them. Some ſilver paſſages are found alſo in their natural *Zachſtones*, which either are in the hanging or lying ones. Silver paſſages ſhew themſelves alſo with blue gritty flowers, in hollowed fluxes, in ſprinkled Marbles, and carry flint-works of ſeveral colours, and theſe paſſages and clifts are full of pleaſant ſilver colours, of yellow and green, of a colour of Goſlings, the more they are mingled with ſuch colours, the more they have wrought.

There are ſome ſilver paſſages and veins, which carry three diſtinct colours after the manner of a rainbow, where the one colour worketh in nature either more cloſely, or more mildly than the other, in a curious order, and the one may be diſcerned before the other in their paſſing ſtroaks and ſhootings, together with their Chamber-colours and floats, as they fell ſeverally and apart in each Mine-oar.

CHAP. V.

Of Copper oar, of its ſtone, operation, and ſtriking paſſages.

COpper oar is wrought in its own and proper ſtone, of good pure ſalt and over-hot burning Sulphur, through an heavenly impreſſion into all its parts, tinged red throughout, not quite freed from a ſuperfluous humidity, in an affinity with iron, becauſe copper and iron are nigh kin one to another, becauſe their dwellings and houſes are ſet one by another, and is the reaſon why the one may eaſily be tranſmuted into the other.

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This metalline oar is much wrought in flat float-works, which are green flinty; many times it appeareth in a red or brown form, and is seen also like lime-stone in black and yellow flat works, like unto coals in green flinty passages, in a twofold manner, either current, or in a manner of a float: sometimes it is red and brown, mixed with a green colour, some are of a lazure colour, some of a copper glasse, flinty and iron shot, or of a white food. The copper oar in its passage is sometimes rich of gold, and of silver, as it is accompanied with curious *Zach* stones, and inclosed with passable stones, if so be that other metals and minerals do not intrench upon them, which corrode & consume them: And copper-oar is a flat work also, mixed with foliated earth, and the mercurial copper is hardly brought out of it at or in an ordinary melting, affords store of iron, and unripe copper-food, which rub very much the copper in roasting, and make it unmalleable: the richest copper-oars are found in *Hungarie*, *Bohemia*, *Silesia*, *Thuringia*, *Hassia*, and *Voigtlandia*; the like is found also about *Trautenau*, where it breaketh every where in a manner of a float, mixed with sand oar, and where it breaketh vehemently in the flat work, they call that flat of clifts, they are poor in silver, and such must be roasted or calcined, in some places it breaks in a fair blue and brown colour, or it looks ruddy, of a copper glass, and like unto green oaker, and sometimes it is white goldish, which is called white copper oar: it groweth white at an effectual mixture, because at its uniting it assumeth or taketh in much of silver and of lead: it breaks also of a yellowish and lazure-like colour, green flinted upon floats & moving passages, in lime & spongeous stones. It breaks also of a blue colour like blew oaker, is copper, glassy, and flinty, in great and huge rocky & marble passages, being mixed with a white marble: they are rich in silver, in green flat stones which are clear and brittle; it lieth dry and green in clifts, open caves, and passages, like green frogs insprinkled one in another, in a strange manner,

distinct

diſtinct, or parted with ſtrange pleaſant colours, which graduated works are loſers in half their worth; in theſe rocks are ſtrange clifts of Marble, and of white veins, yellow flint is inſprinkled and mixed with copper paſſages, which yield much ſilver, have few flowers, are of a ponderous form, break very flinty, of a red glaſs, of a green colour mixed with yellow flowers, theſe flints are joyned with white gold marble, of a green colour, beſides the rocky paſſage.

There is found alſo copper oar which is rich of ſilver, flinty, and not white goldiſh, is of a white ſhining glaſſe, mighty in dry hollow ſlat-Mines, ſome whereof are mixed with iron, or ſorts of Wiſmuth or fire-ſtones. At the one hanging of ſome paſſages is wrought the *Chryſocolla* and copper oar; on the other hanging of the Mine is wrought pure flint, all according to the quality and condition of the oar. And it is to be obſerved, ſeeing that copper oars are uſually mixed with Sulphur, eaſily unite with the nether metal, and joyn with their ſtones, therefore green flinty copper oar which carry in the dry lead, ſlatty paſſages, a black *Molben* are Mineralliſh, and are not rich in ſilver, nor rich in *ſpecies*, encompaſſed with immature iron & perfect copper oar, and ſome are free of it, if far ſeparated aſunder, from dry mineral ſlats, are richer in gold and ſilver, according as the ſtones take, in a good natured oar, they uſually intrench upon gold and lead rocks, or antimonial oar, as alſo upon iron and ſilver ſtones. There are found alſo flinty paſſages, that have their Mineral juices of Vitriol, and Sulphur; ſome whereof partake of allom, *& alumen plumoſum*.

Theſe commonly have the beſt and moſt copper paſſages, which are leaſt mingled with other metals, as lime, and tartareous ſtones, in which black floats and ſlats do break, are incloſed with green, and are of mild quality; at *Eiſleben* and *Mansfield* Miners put their ſeveral proper names to it very exactly, according unto their nature. Miners in *Miſnia* know leaſt how to diſtinguiſh theſe, the upper part of clay-

clay-earth they call *Putredo*, in which the true earth is alſo, and when they come to the ſtones, they call it the *Day-work*, becauſe they cover all the reſt, & turn quite to ſtone. The third place they come unto they call *Night-work*, becauſe it is eaſily lifted and heaved one after another, and is pure, then they come to the Cave or *Hole-work*, which muſt be hollowed and ſer, here are the ſtones which muſt be broken, then they come unto the flat, and below that flat they come unto the ſand oar, though ſometimes it be ongrown at the *Lochwerg*, or hole-work above the flat, then they turn unto the dead earth again. Slat and richeſt copper oar at the ſilver breathing lieth alſo on the rocky, hornſtony combuſtible oars, which have their gold and ſilver paſſages of your ſpecial kind, among which there are found ſeveral forms how each of them is diſcernable. In *Hungary* and *Carinthia* the paſſages yield copper oars, which copper is very malleable, and is at a dearer rate than any is in the whole *Europe*, as their Minerals alſo, and eſpecially the Victriol there is held to be the beſt: as alſo their Antimony is counted the beſt. That Vitriol hath the beſt and rareſt vertues, which is known to true Naturaliſts, and experience hath proved the ſame to be true. I ſpeak ſomething now, which if Reaſon and Underſtanding were anſwerable, many expences, hard work, and good time could be ſaved, and it comes onely from hence, becauſe Gold breaks ſo near to it, and at the ſame oars is found, where that earth is impregnated with goldiſh ſeed, and make uſe of the ſame food in many ſubtile unitings. Minerals in their generating qualities are better ſupported among perfect metals, where they are higher, and more effectual, and are beſt uſed for both ſuch perfect metals, in caſe Nature be rightly imitated, the ancient Philoſophers have had experience of, and made trials of it. There is a remarkable difference found among Minerals, which have their deſcent from gold and ſilver oars, and partly from copper oars; they are Minerals and metals, each have their particular nature and being, among which ſome oars look green, and bleach at the

day,

day, and grow near other metals; but their ſtones are moſt like unto lead-ſtones, ſome whereof are groſſer, ſofter and harder than others, and ſome are more obſcure, dark, muddy, and ſome more green, and ſo forth.

CHAP. VI.

Of Iron-oar, its Mine, operation, ſtocks, flonts and paſſages.

IRon ſtone and iron-oar is wrought in its Mine-ſtone, according to the heavenly influence of *Mars*; For he is *Trinus magnus*, the great Lord of war, and an inſtrument whereby others are forced and compelled; of an hard, earthly, impure ſulphur of putrified ſalt and groſſe Mercury, which three principal pieces in their juncture mix much of earthlineſſe, therefore is it a difficult labour to mollifie iron with or in the fire, carrying much of impurity by reaſon of its ſulphur, and above other metals it hath a deep red quick ſpirit, which if it be taken from *Mars*, then is the iron gone alſo, leaveth again a putrid earthlineſſe. Iron is not eaſily mixed or joyned with other metals, or united in the caſting. Iron hath a threefold partition, and ſeveral parts in its earthly oar, namely, a Magnet, a quick metalline oar, which hath its quality from quick Mercury, and muſt hold communion and affinity with iron, muſt be quickened and renewed with iron filings, in which he lieth like an Hedge-hog, and is indued of *Sol* in nature with glorious gifts and Adamantine vertues; at one place and ſide it attracteth, and at the other ſide it refuſeth, which vertues may be augmented and increaſed in it; A true type of juſt judgement ſheweth after the Sun the true hour in the body of the Compaſſe, by water and by land.

Secondly, ſteel, the hardeſt and pureſt moſt malleable iron,

iron, of its proper light drayning place, wherein it lieth cloſe, tied and knit together, in all its parts moſt compactedly, which in all iron-works is uſually put to the edge and point.

Thirdly, there comes the common iron-oar, ordered together by its earthly Sulphur, which three miniſtred good thoughts to the firſt expert Naturaliſts, that Maſter of Mine-works *Tubat Cain*, who made his three principles in all things, and made his dimenſions in the Mines in three diſtinct parts, in which ſuch meralline oar, he found at firſt the iron ſtone wrought in ſeveral wayes, namely, upon ſtanding paſſages and floats, fallings and proper pieces ring'd, after the four Elements and colours of the Rain-bow. Then he conſidered exactly its flowers, according to the condition of each ſtone-work, how and out of what the iron ſtone may moſt conveniently be melted, and what manner of inſtruments may be uſed thereunto, where it may beſt and moſt firmly be wrought; for its oar affords a threefold ferocity and wildneſſe, which are uſeful, as namely *Glaſſe heads*, which are like a ſharp blood-ſtone, breaking in the manner of a ſkull, are ſcalie, and brown *ſpiſſie*, ſome whereof are white thorns, like the wood upon which *Abraham* purpoſed to offer his ſon *Iſaac*. Secondly, the Brown-ſtone, out of which is made glaſſe and iron colour. Thirdly, granulate iron-filings in the float-work, which is ſo hard, that it can ſ arcely be forced to be gotten off, or be brought to right; and when the iron-ſtone is come to its perfectneſſe, then it breaketh off by piece-meal through the ſtone and rock, that there are found whole Mines of iron ſtone, ſuch is the iron oar in *Styria*. The beſt iron-ſtone is black, or red brown, ſometimes it inclineth to a yellowiſhneſſe, ſome is of a cherry-brown in the floats and ſtocks, ſome are black and ſmall *ſpiſſie*, ſome yellowiſh, which glittereth among the reſt, like a copper ſtone of a brown black marble, & of a fair glaſs, ſome looks like ſeparated float-work, throughout the whole Mine, ſome is c'odcy & hoary in clayiſh fields, which only is called the Driving, is

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as the ſand ſtone, moſt hurtful unto gold, becauſe it affordeth moſt of the ſlacks, and very little of iron. Some ſticks in the gray clay, which affords moſt malleable iron, but is of a browniſh colour. There breaks alſo good iron ſtone in tartareous and limy Mines, and the moſt running is on the ſtanding paſſages, in criſty ſandy *Dalkſtones*. The groſſe cliſt ſtones break ſome in their flats. It uſually breaks alſo in the fore and after Mine-works, where ſome of it lieth off-waſhed among the Roaſts, like a brown arch; and on the day there is no oar ſo common as the iron-ſtone, becauſe it aſſumeth and taketh in other oars, and ſetteth it thorow, thus often it changeth its colour and nature, after it there infues *Glaßheads*, *Emaſites*, brown ſtone, *Oſemund*, *Bolus*, together with the red oaker and iron ſhell, all thoſe aſſume the Nature of iron, and the iron ſtone receiveth the higheſt metals, Gold, Silver, Copper, Tin, Lead, whereby it groweth untoward, but gold and ſilver are not hurtful unto it, they make it malleable; that which is mixed with copper, or with other poor metal eaſily falls aſunder, is brittle, of the ſame condition is iron-flint, producing out of many paſſages an huge flint, partly porous, like unto a black ſlat, which beſides the iron ſtone yielderh another groſſer or ſubtiler iron. By this exchanging *Tubat Cain*, the great and firſt Mine-maſter did perceive, that the ſtones have their activity, he looking about, and finding that the Lime-ſtones, which contain iron oar, are of ſuch mixtures, which may be burned to lime or calx, to raiſe walls with them; and how other ſorts of *Tafſtones*, as alſo calx ſtones are fit for to be burnt, and found them to be helpful for his melting. Thus the iron ſtone is aſſociable unto other ſtones, be they metalline, or mineral. At *Muſbach* there is copper ſhot iron, which hath a lead joyning thereunto; Founders muſt be expert to deal with ſuch oars in their melting, and Magiſtrates do wiſely that train up their ſubjects in ſuch wayes, for the good of the publick. Thus is the iron the firſt and laſt Mine-work, a chief metal which many creatures cannot want it, being

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of a moſt neceſſary uſe, whereby things within and above the earth can be forced, no man is able to remember all the uſes it may be imployed unto, for every day things fall out, to which there is need of the uſe of iron: iron eaſily receiveth a malleableneſſe in a tranſmuting way, of which ſome of the ancient Philoſophers have ſpoken; our iron is drawn from the Magnet, performeth many uſeful works in the affinity with copper, which it is neer kin unto, as alſo unto the gold and lead, for thereby are made the moſt glorious *Alcali*, which appear helpful in many things unto other creatures, as Poets write of, and attribute many ſtrange qualities by way of parable unto iron; and if in writing all the vertues thereof ſhould be comprehended, it would riſe to a great Volume; its ſtones have in many Countreys decreaſed, all other metalline ſtones are upon their decay, onely gold, ſilver, copper and lead keep their multiplying condition all the world over.

CHAP. VII.

Of Lead-oar, its Mine, condition, and ſtriking paſſages.

THe lead oar is wrought under that heavenly impreſſion of the black and cold *Saturn*, by an undigeſted waterish Sulphur, impure metal and ſalt. Firſt, generally there is wrought a brittle glittering lead-colour in that oar which is called *Glaſſe*, breaking in many rocks, containeth gold and ſilver, yield groſſe and laſting Mine-works. Some lead ſtones are very broad, becauſe glaſſy oars are mixed with it, with flints or marcaſites, partly they are glaſſy, red goldiſh, white goldiſh, ſilvery, copper glaſſy, and of copper. Some lead oar turn to a blue colour, mixed with a white tranſparency, like unto a ſhot *Bolus*; ſome is like unto the ſtone-ſalt and allom; ſome are of a dark green, like unto green floats,

floats, which lie gritty in a yellow or glue-coloured clay, ſome are of a brown black, ſome are yellow red, like *Minium*, ſome is pure and compact, ſome is inſprinkled and moving, ſome is mixed with iron, ſome with ſilver & lead, ſome are mixed with marbles and flowers; ſome breaks alſo upon ſtanding and level moving paſſages, and ſome is wrought in pieces here and there in ſlate-mines, where black lead lieth along through the whole Mine; ſome is glaſſie in Lime-ſtones, and ſome is very rich of ſilver in huge marble paſſages. There is a twofold Marble; the ſilver paſſages have an earthly mixed groſſe marble, white, red goldiſh, red glaſſie, and ponderous. But the Lead-paſſages have a ſubtile light, & glaſſie brittle Marble, which looks like the glaſſe upon gold Mine-works, is of a curious white glittering quality.

Lead-oar is wrought ſeveral wayes, and the colour of it changeth after the manner of the oars, eſpecially in the ſorts of glaſſe oars. For if *Satuan* lieth below, or is in ſubjection unto others, then the glaſſe hath no power to bring *Saturn* unto *Saturn*, an imperfect mineral, which either is too hard, or elſe untoward, and the *Nodus* of *Venus* is a *miſpukel*, or a mixture of lead and ſilver, which is knitted very hard, but if ſoft, then it is water lead-glaſſe, of the which are found in gold juyces and tin-oars a kinde of iron glaſſe or iron mole, but is heavier and more brittle than iron glaſſe, by reaſon of its terreſtrity or earthlineſſe, which keeps in the meral, and is neither too ſoft nor too hard, and is glaſſie, white goldiſh, red gold ſh, and falls into the beſt metalline oares. True lead glaſſes and oares afford half or the third part of lead, mixed with ſome other metal, and if one of the other meral's be found in the glaſſe, which keeps the predominancie, then lead-paſſages are ſimply good, and lead is united with gold, and theſe are mixed ſtones; for the ſtones of Mine oars are more wonderful in their ſingular accidents.

Thus is here the lead alſo in its fall, and bleak, after the heavenly impreſſion which the Higheſt hath ſo indued, that it

it is subject to other metals, and is the supream Finer in the essential Fruits of others. It easily mingleth naturally with other merals, and the qualities of other oars, together with the leaves, bulk and roots into other stones of earth: And *Saturn* in his degree and power is the Highest, in a singular division of all his works, in which he sheweth himself in a clarified transparent soul, runneth into Antimony with its sweetnesse, which should meerly imbrace the gold; this is done so, not without a cause; for in its ponderosity it yieldeth the lightest remedy to all melancholy and heavy blood. As heavenly astrals are several, the clouds under them are of all sorts of colours; so the one lead is purer and more malleable than others, as that in *England* and at *Villach* it is seen in the Lead-stones also.

For lead-oars which are mixed with other stones, especially with such as contain silver, iron, copper, yield much of light stones, and lead work, which are picke out for separating, and the rather if they are rich of gold. Such worthy metals there are in *Hungary*, lesse pains are taken about them in their fining. Mineral flints with their unripe juyces in the weak joynings of Lead oar unite the *Saturnal* glasse; if without any mixture affords to *Potters* a green glazure, if all be not melted into lead: but if you get a brittle mixed flint, there the glasse is half upon iron, and such that are most pliable afford melting glasse for fining for such sturdy wild oar, which will not melt. Artists may prepare such Saturnal glasse, mingling with it a small quantity of metalline flower, which will look as fair as if it were a natural one. There may be extracted from lead an effectual medicine for mans health.

If slate oars are found with another mixture, there are generated most fix and firm copper, Vitriol and calamy also, as they are at *Goslar* in *Harlynia*. The best lead is in *England* and at *Villach*.

Man cannot well be without any of his members; metals, according to Gods ordinance are of the same quality, if man knew to make good use of them, for nature hath

provided richly for him in that way: if men work these ignorantly, what utility can they have of them? Of the metalline soul is made a chain, which linketh together the junctures of gold and silver: these are indued with a special spirit, which is distilled into a water through a transparent head; Nature congealeth under ground in the passages such water unto ice, for a signe, that there is at hand a vein of lead, and silver, or of pure lead, and if there be a mixture of other metal about it, it is the better.

The best lead passages are such waters, blew, scaly, *Talky*, slate-stones, and fluid streaked marbles at length, or curled insprinkled ones, and not wrapt or wound about, with moving passages, almost not unlike unto silver oars. Some lead-oars are of a white, scaly, Talk-slate, full of wilde garnats, in which Lead-oar doth appear, which is rich of silver.

CHAP. VIII.

Of Tin, its oar, operation, mist, stocks, floats, fallings, and striking passages.

TIn oar is wrought in a sand-stone, having its influence from Jupiter above, wrought of a dark brown, purple coloured, grayish, black shining mercurial salt, and some sulphur mixed with it, interlined with an unkind grosse sulphureous fume, all these incorporate together, making up the body of Tin: this unkind fume is the cause of the brittlenesse of Tin, and maketh all other metals that are melted with it unkinde and brittle. This Tin or *Quitter* groweth or breaketh in a threefold manner, *viz.* it slideth, it is full of fumes, and it groweth in pieces: It hath a threefold wildnesse also, as *Shoel*, flint, and iron-mould, which causeth Lead-work; their coleurs are black, slate, brown,

brown, and yellow. These sand and *Qwitter* oars are inviroined, or inclosed in mighty broad standing passages, which appear to the day with *Qwitters*; some contain also rich paint work; some of these flints must be calcined, some are mixed with store of *Talk* and *Cat-silver*, which is a food unto *Qwitter*, & loveth to stay there, some there are which groweth in a *Glimmer* or *Cat-silver*, and is iron-mould, others also do strike in a fire stone or flint, so that fire must be applied thereunto, others are in a soft stone, and as it were swimmeth along. Some are richer than others. That which groweth pure, and in black small stones, and heapeth together that natural work, that giveth the greatest gain. And because *Jupiter* is the potent Lord of it, therefore it hath a mighty throne and seat, that is, a mighty huge Mine-oar, out of which Tin is made by heaps, and is of that nature and property that it presseth outward, and blossometh to the day, thrusteth off Soap-work, whence come the wash work of Tin-soap: For *Qwitter* doth not grow in the sand of earth, besides in its body it is removed further from the seat of its throne to the foot-stool, maketh for itself a twofold dominion, in one it bordereth and reacheth to slates and other stones that lie about it; insomuch that his dominion increaseth, in which is not a little, but much, on the blue stones, fallings, floats, passages, *Shools* and clifts, which incline one upon another, and do joyn; many times a mighty Tin-stone is wrought, which sinketh down among its own cinder and slate, and at its sinking purgeth it self, and there come other fumes like clouds, which at all sides shoot into, and then breaketh again as good as ever it did before; and it is of that good condition, that it despiseth no lodging, nor passeth by any, but as poor and as despicable the stone is in that place, be it red, brown, fresh, or stale, broad or small, it will press into, and mingle it self with it, and will not be forced out of it, making it self great, little, grosse, milde, tame, subtile and pliable, even as the rest will have it, and all this in a natural way; it loveth to border upon silver and iron-

ſtone, that Tin and iron be united in a mighty fix ſilver and copper oar; all which are found at their ſeveral marks. Tin oar is in this place better and malleable, if found afar off from flint-paſſages, and are leſs mingled with iron mould, eſpecially of copper ſtones, which in calcining can hardly be ſeparated, proves Lead-work, without any fair glaſſe.

Some of it is ſo mild and ſoft, that when they are cleared and calcined, ſtill loſe ſomething, for flints and ſulphureous matters, which are volatile, and cannot indure any great heat, corrode ſomewhat of the metalline Tin, which appeareth by the white thick ſume at the calcining: they are calcined thus hard by reaſon of *Bake-iron*, elſe they might yield as much again; for they loſe extreamly in calcining. It is ſtrange to ſome, why they ſhrink together to ſo ſmall a quantity, being they get a greater quantity of lead with good *Quitter*, at firſt brought out of the Mine.

CHAP. IX.

Of Mercurial oar and its paſſages.

MErcurial-oar is wrought in its proper Mine-ſtones, by the quality of its ſalt earth, and its nimble volatile earth, in a moiſt, greaſie, ſlimy, wateriſh *oleity*, which is mixed with a moſt ſubtile, red, ſulphureous digeſted earth, with a moſt weak ſlow binding, like an unripe pleaſing fruit of all particular metals.

Mercury ſheweth its vertue in many things admirably, and worketh effectually upon Minerals and Metalline ſulphur, and upon ſuch which border upon Antimonial ſtones or oars; it loveth to be in ſuch places where the Tin-oars lie higher than ſilver paſſages. It requireth many iterating effectual operations unto other oars, and is multiplied upon other ſtrange ſtones, and is drawn through the juyces of Minerals and metals, which are in affinity one to another, and

and produce many ſtrange miſcreants; this is the reaſon why it is ſo pleaſant unto merals, Goldſmiths amalgame and gild with it.

It is uſed alſo for metalline colours, and is prepared to an oil and water for mans health, and is ſublimed for to corrode the worſt of poiſons, and is a true Robber, taketh along what ever coſts have been beſtowed on him; but if he can be catched in his nature, then is he in ſubjection and obedience unto quick and dead. He is very effectual in *Medicina*, eſpecially for outward ſores; he is naught to naught, and good to good, and is not every bodies friend, though he is willing to do what you put him upon. His metalline ſtones are of the ſame nature with pure white ſlate earth, inclined to a water-blew, in freſh intermingled white marbles, in a glaſſie grayiſh and porous *Glimmer* or [car-ſilver] which lie beneath betwixt the ſlates, in a float way, which are mingled in their metalline paſſages with-on-fled *Marcaſites*, and with the ſubtileſt ſmall ſtreaked white Talk, and are thorough grown with two ſorts, ſtanding and float-ſtriking paſſages, in which is wrought a curious red ſhining quick-ſilver oar, not unlike unto red Mine-ſulphur, and ſometimes floweth purely out of the clifts and caves of the paſſages, ſtands in a ſink or puddle together like water, which its natural quick ſubſtance ſufficiently evidenceth.

CHAP. X.

Of Wiſmuth, Antimony, Sulphur, Salt, Salpeter and Talk.

WIſmuth is wrought in its own Mine-ſtone, not quite freed from a protruding ſilver, or Tin ſtone, of an imperfect pure quick-ſilver with Tin-ſalt, and fluid ſilver-ſulphur of a brittle immiſcible earth, partly of a

crude fluid ſulphur, partly of a mixed much exiccated ſulphur, according as it hath gotten a *matrix*, after it was conceived: then it turneth a baſtard of a brittle nature, eaſily uniteth with Mercury, and is wrought naturally in a two-fold form; the one is fluid and metalline, is melted with dry wood, being mixed with clay, yieldeth much of white Arſenick. The other is ſmall ſtreaked, or *ſpiſſe*, remaineth an unripe ſubſtance, yields a fix ſulphur inſtead of Arſenick: both theſe are ſilver *Wiſmuth*.

Antimonie comes from perfect Mercurie, wrought of little ſalt and a wateriſh fluid ſulphur, though it ſhineth black naturally, and its out-ſide is of an antimonial form, yet it graduateth and purifieth the noble nature of Gold, and doth much good unto man, being artificially prepared in its ſeveral wayes: notwithſtanding its colour, it keepeth its high and mighty praiſe and vertue: For meeting with a Maſter, which can clarifie it, and gets its natural Gold out of it, and extracts a bloud red Oyl from it, that ſerveth againſt many Chronical diſeaſes; it muſt be reduced to a tranſparent glaſſe: this black evaporated unripe metall repreſents to us Gods Majeſtick glory, who is not a regarder of perſons, beſtowing upon poor deſpiſed men rarities of vertues and knowledge!

The red mine-ſulphur, which is found in *Tyrol*, *Tonawitz*, and *Engadin*, and groweth in a black blue ſlar-ſtone, & hath ſingulas innumerable good vertues, wherein lyeth hid a mighty purifying quality, lyeth on with its colour unto the red goldiſh ſilver oar, or Cinober oar, and looks almoſt like unto it, whoſe redneſſe ſhineth forth moſt pleaſantly.

Salt hath its ſpecial vertues to penetrate and to preſerve from putrefaction, containeth a noble ſpirit: and it were very neceſſary, that men would not be ſo careleſſe and neglectfull in their ſeaſoning with ſalt, ſuffering matters to ſtinck and corrupt, conſidering too ſlightly, and taking ſo ſmall notice of the noble gift put into good mineral works, peter lying on their hoary old walls.

Talk

Talk is an ingrown ſulphur, ſhineth incombuſtibly like gold and ſilver, cloſeth and boweth, is tranſparent like glaſſe, is called *Sulphur*, *Lutum*, keepeth in the fire incombuſtible, like *Alumen plumoſum*, lyeth in Rocks and ſtone-works, ſerveth for graduating of metals. Every metal, mineral and ſalt in particular is good to be uſed, each is diſtinguiſhed in its particular name: even as thoſe that make glaſſes, put their ſeveral names upon them, and put their ſeveral forms upon them, making them into drinking glaſſes, flagons, bodies, bolt heads, helmets, receivers, pellicans, jar-glaſſes, wine-glaſſes, funnels, all theſe he frameth after his own fancie, either into ſmall, great, long, or round forms, even as he pleaſeth.

CHAP. XI.

A compariſon between Gods word and the Mineralls.

LIke as the heavenly glorious God in a ſpiritual way, in his moſt deareſt Son our Lord JESUS CHRIST, at his redeeming of man-kinde for the good of man appeared a Sun of righteouſneſſe, which glory the Prophet *Eſaias* hath propheſied of in the Lords ſpirit many years ago: How two *Cherubims* and *Seraphims* having ſix wings, moved and ſung before the Lord: Holy, holy, holy is the Lord Zebaoth, of whoſe glory all the world is full, which Prophet hath ſeen the moſt omnipotent Lord of Lords, knowing him a God in a Triple eſſence, and that out of that noble *Chaos* of *Jeſus Chriſt* ſhould flow the fountain of life of mercie and righteouſneſſe, which the Lord God made apparent on the Tree of the holy Croſſe, where out of the ſide of his deareſt Son did run bloud and water, to which the Lord in the Revelation of St. *John* addeth, fire, ſmoak, and

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ſumes this union according to the Divine Word is grown at the beginning in all creatures, and what ever God the Holy Trinity hath ever created, conſiſteth in a Trinity, even as the Deity is in an eternal Trinity; As the Deity is indiviſible in the Humanity, α & ω, in the water and blood for an eternal remembrance, that is, the firſt and the laſt letter: as in the Heavenly, even ſo in the earthly, the perfect Alphabet muſt not be cut aſunder, all muſt ſtand from the beginning to the end; and Chriſt Jeſus purgeth his dear friends ſtill unto eternal life through water and blood, ſaying to their hearts, all thy ſins are forgiven thee, thy faith doth ſave thee. No man is ſaved, unleſſe he be firſt born again, that is, through water & blood, which throughly purgeth not only men and the ſons of men, but alſo the whole *Limbus* upon earth; for it is not the metalline blood and water, neither is it Mercery and Sulphur that doth it, neither in the body under ground is any goldiſh ſilver wrought to any blood red oar, the blood out of Chriſt ſide ſhed for the good of man, is that great evidence for thus all Mineral ſtones, that are in the plain element of earth, and the ſpirit of all oars and marbles and ſtones come from the divine eſſence, as alſo the heavenly ſpirits for the throne of God, with the heavenly Angels and Spirits are furniſhed for the praiſe of God: thus the earth alſo is created in her ſtones, oars, veins, paſſages, for the honour of God, and the welfare of man, which imitateth Gods wiſdome, filled with infinite and unceſſant forthbringing of fruits.

Whence ſhould be the decay of metals? ſurely even as the eyes of the holy Apoſtles and Diſciples were held, that they could not know the Lord in his clarified ſpiritual body and eſſence; no more can men ſee theſe things in metals.

Why doth Saint *John* in his Revelation ſpeak of ſmoak and of ſume? Surely he did not mean the fire, ſmoak, and ſume of Bakers ovens, or Kitchin-chimneys, but there was revealed unto him the heavenly fire, the miſt, vapour, and ſume,

ſume, which is exhaled from the moiſture of earth, and elevated to the clouds: ſo in the ſubterranean works the ſume and ſpoil, or outſide of the oar are ſublimed, and the fire of the froſt which rouzeth the effectual powers, vapours and ſpirits maketh them come to a perfect unity in metalline bodies. Now if there were not a fire & vaporous ſume in the earth, how could they produce their fruits, which are the minerals and metals under ground?

As the fiery element is covered with the airie, and the heaven with clouds, and the earth is filled by them, and together with the fire was incloſed as one element with the other two. In like manner, at the firſt Creation, the ſubterranean paſſages and veins were laden with oars, as trees were with fruit, which the Lord God in Paradiſe had implanted into them. This effectual fire, vapour and ſume is likened unto Mercury, Sulphur, Salt, and Sea-water, wherein earth lieth incloſed and hidden, even as the ſupreameſt throne of God is encompaſſed by other thrones and heavenly habitations.

As the four Evangeliſts are witneſſes of the New Teſtament and Covenant; ſo they are a type and ſure teſtimony of the four elements, that the earth is created after the holy Heaven; thus are we taught in the Lords prayer, as it is in heaven, ſo in the earth, in which, and beneath, and under God is every where. This is in action ſtill, King *David* could confeſſe, that he could not hide himſelf from the Lord any where.

Seeing the holy and bleſſed God hath laid the creatures in the earth with the four elementall qualities, therefore let rational Miners open their eyes, and learn judicially to know the paſſages and clifts of oars, metals and minerals, then they will get a laſting name with great praiſe, and will be like the noble gold, which in a glory and beauty appeareth, when it comes from the *Quart*, and can be then reduced into an oil, which preſerveth man in a laſting health, beyond any balſom, and is become a vegetable, which is potable.

It

It is feaſeable, that of gold may be prepared a ſingular Medicine for the good of man-kinde, becauſe man is created of God from *Limus terræ*, and the whole earth is a *Limus*, ſuch another Medicine all the Doctors are not able produce, which is of a curious ſweet fragrancy, ſtanding diſtinct in two lights, and muſt needs be in *rerum natura*, becauſe it was brought on God his Altar, for an offering by mans art prepared, and ſuffer'd it to be extinguiſhed. None knoweth what it is, neither we literated Doctors know the preparation of it, who when their Confections, Syrups, Herbs and Potions will do no good, and are in deſpair, then they might willingly run to Metals, which formerly they made conſcience to make uſe of them in their Oyntments and Plaiſters; of this I make mention in a reverend remembrance for true rational myners. Out of gold and ſilver are joyned not onely gold and ſilver monies and other plates for mans uſe, but they ſerve for mans uſe in many other things: and after the firſt metals vertue, there come others alſo more and more very effectual, even to the laſt of metals.

Such vertues there are in minerals alſo, as in vitriol, antimony, allom, ſalt, and the like. All theſe are a nouriſhment unto metals, even as Manna was to the *Iſraelites* in the deſart. As they are eaſily withdrawn and taken from metals, ſo it hapned to them alſo: Heathens and Chriſtians received that Manna, together with Mines and Kingdoms, they are ſet and ſhot at the heap of rubbiſh, where they ſtill worſhip the Calf; of this I have ſpoken more in that book where I treated of *Foſſilia*.

CHAP.

CHAP. XII.

How precious Stones and Jewels are wrought, and how God hath beſtowed bleſſings upon thoſe that work the Mynes.

JEwels are wrought out of the ſubſtance of the moſt perfect, tranſparent, and nobleſt earthlineſſe, with a mixture of the nobleſt Mercury, Sulphur and Salt, without any fume, or moiſt matter: are of a dry coagulation, and commonly are engendred in a round form in their dwellings, lodgings, ſtocks, and paſſages, fixedly bound together: ſome are of a tranſparent luſtre, others are more dark; and they have their ſeveral colours.

Not many oars are found, in which theſe noble generated bodies are brought to any perfectneſſe, neither are their ſtrikings along in a way of paſſage, here and there they have their Centers, unto which are joyned tender and miraculous accreſcencies, where they are *guttatim* lapidated, falling into the hardeſt, pureſt ſtones concavities, growing in ſeveral cuticles, as we ſee the animal ſtones do grow. The more precious the Jewels are, the fewer there are of them; and the groſſer their mixture is, the more ſtore there is found of them, which is apparent in *Garnats*; who hath hitherto ſearched into the quick ſpirits of ſuch noble Creatures, the Lord hath created for mans benefit?

Pygmees, or *Homunculi*, which in former times lived in hollow oars of Mynes, theſe could not want ſkill in ſuch wayes, having traverſed and travelled up and down all theſe ſlippery corners and wayes The places and ſituation of ſuch Jewels lying ſomewhat nearer unto Heaven, in the Eaſtern Countreys, bordering on Paradice, ſo there muſt needs be abounding in Gold and Jewels, and

and ſuch pretious vegetables, which our thoughts hardly may reach unto. God requireth no more of man, whom he intruſteth with theſe things, but to be faithful and juſt, and is an argument for us to think that for the ſame cauſe pious Kings and Princes, and the old wiſe Patriarchs were gifted from above to bear a love to ſearch into Mine works, and did it with an uprightneſſe and judgement. Let honeſt godly Chriſtian Miners chuſe the better part, and learn to know the pearl, the ſpirit of the Lord proceeding out of Gods own mouth, and let them conſider well their eternall fixation, to return their love again to him that hath loved them firſt, bringing all things to their ſubjection, he impart-eth all unto them abundantly in grace and mercy, & by the innocence and merit of his only ſon, beſtoweth on them temporal and eternal bleſſings, and puts more glorious ornaments on them, and better than ever gold, ſilver, jewels and pearls were adorned withall.

CHAP. XIII.

Of the eſſence of Gold, which is abundantly found, not only in the metal, but Mineral alſo, whoſe energy is ſhewed moſt rarely, and a ſhort cloſing of my firſt and ſecond Part of Minerals and metals is annexed.

THis Chapter is a breviary of all mineral colours & forms, how they after an heavenly operation are daily clad in the meralline prime *matrix*, and ſet forth in their ſeveral works, whereas there ſhineth forth unto us the eternal light of the luſtrous Sun, the deity, of the day of joyes, and of the eternal moſt fixed and faireſt *Sol*, as alſo of a moſt yellow, pure, red, and fixed citrin colour of heavens eternal lightning, and the moſt glorious paradiſe of all the Stars, a natural created light for all creatures, beſides the beauti-

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full *Aurora* of Mineral Earths, and of their ſubtileſt, compact, and beſt binding incloſed, ſpeaking to all other white untinged Metals; I, *Sol*, of an eſſential being am Lord of Lords in power, might, and perfection, I overcome all, and I overcome and bring them into ſubjection, and none of them can maſter me, but I do conquer them all, they are ſubject to me, and to my Being, for my Kingdome is eſtabliſhed with infinite and invincible Power and Dignity; by me ill metals, minerals, animals & vegetables are ſtrengthened and rectified; for I give to every one that knoweth me in my green, blue, and red Nature, all what I have, and all what he deſireth, I cauſe to drop down after the four cardinal ſtreams of *Piſon*, *Gihon*, the nobleſt ſubſtance of Mercury, in the form of a moſt pure tranſparent cryſtalline water, and the moſt noble ſubſtance of Sulphur, of *Hidekel* and *Phrath* the cleareſt faireſt Aſtral ſalt from a Vitriol ſalt, which through all Mines flew upward very fruitfully, and penetrates all the mineral ſtones. I alone graduate and exalt the ſilver, unto *Lune* I give light and luſtre in all righteouſneſſe, of my vertue do ſpeak all *Magi*, Naturaliſts, and Scribes all the world over, from the Eaſt to the Weſt, I am the Lord over the heavenly clarified garments and colours, I adorn the firmament, the weather, I cloath the Rainbow after Gods will, I exalt all jewels, all ſuch growths and creatures, and what I cannot inwardly walk through and reach unto in my courſe, I leave it to be perfected with my friend and lover the *Lune*, ſhe receiveth the beſt part of me, and of the ſubtileſt an abundance, the *Indies*, *Hungarie*, *Carinthia* reſtifieth the ſame, for all what is to live, and is to receive a life, rejoyceth in me, and next God, in none elſe, for to him honour and glory belongs ſolely after him, I finde no higher Lord and Commander. But for my part I do not reſt, neither do I deſire any reſt, do my office readily into which my Creatour hath placed me, I let my plyableneſſe be found glorioufly, like a wax in ſtones, which have by reaſon of hardneſſe fire enough, if need.

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I am hid from unwiſe men, and am ready to be diſcern'd by men of underſtanding. I am predominant abundantly in a well known Mineral, as alſo in *Mars* and *Venus* which are of low degrees: in them I lye hid alſo, all theſe have a double ſpirit, well known unto *Lune*, pleaſant to her, and next unto her. Hence God ſuffered *Moſes* to erect a braſen Serpent, in the deſert after my colour, in hearkning unto the people, at the mount *Sinai*. My beſt and faireſt colour appeareth in tranſparent juyces, as vitriol, which after my condition in due time penetrateth Ors, whereby they grew rich in luſt, & are train'd up in a pleaſant form corroded into a greenneſſe, like ſealing wax, green like Gooſe dung, blew like Saphir, and ſo forth, ſometimes of the colour of a water flint: my red and white colour is the beſt, which are heartily wiſh'd for. I love to be kindled in vitriol, and further it after deſcenſion in its green food, unto a deep red ſpirit, after whoſe laxative purging cometh that expected *aqua Saturni*, the true *acide-well*: from whence I my ſelf and all other Metals, animals and vegetables have my off-ſpring and life. For Metals and Minerals riſe onely from thence, have their beginning and original from it, for it is that quickning water, which ordinary Myners do not know of, is known onely to Philoſophers. It worketh Minerals and Metals in ſeveral wayes, in form of taps which did skept, pure, white, compact, found like purified Suggar, in a blue ſlate-work. An extraordinary pleaſant Mineral for all colours. Salt Ors are at a farther diſtance, which by my attractive changing, are found in floats, blocks and paſſages, which in many places bring the water unto the day-light, ſo that it often is found a pure and dry Salt above ground, of glaſſie light flames, or in a great froſt like unto flocks of ſnow, there ſhooteth a brittle, glaſſie light ſtone, wrought in great pieces: in the ſame order are all other Jewels according to mine inlighted heavenly ſtone, diſtributed among their operations, worths and vertues, and clarified in a moſt fix'd tranſparency, and indewed with an everlaſting ſpirit, diſtinct in

ſeveral colours, as Diamond, Smaragds, Carbuncles, Saphirs, Rubies, Chryſtals, Chalcedonian, Jaſpis, Berill, Chryſolith, Onix, Carmel, Turkois, Lazur-ſtone, Margarits, Coralls, *Terra Lemnia*, Terpentine-ſtones, and Garnats, of deeper low colours, each in its heavenly colours order is tranſparent, and naturally is created, and preſerved in its own *officina*: Hence it may be argued, that all theſe together with good fruits ſerve for mans good, both for his body and ſpirit; for nothing is hid from my tranſparent power, my ſplendor and luſtre over-ſhadoweth all theſe, and are held to their growing unto maturity: let no creatures marvel at theſe ſeveral diſtinctions from whence they all ſhould come, for all have their principle from me, & frō my ſpirit, which is hidden in me, which none can dive into, ſave the ſole creator of all things, from whom it proceeded as out of his Divine mouth. Thus I cloſe up my ſpeech, and my ſelf ſtartle at ſo great a myſtery, and atteſt in truth for a farewell, that I am not onely the Gold and preſent *Sol*, but give alſo ſtrength and power to all the inferies terrene ſpirits: for *Ariſteus* and *Onizon* is in ſubjection unto me, for I am α and ω, God be praiſed for ever.

Thus I conclude the ſecond part of my Mineral book, wherein I have ſhewed faithfully as much as I know, and could in my induſtry apprehend: let others do their endeavours alſo, let them produce their knowledge alſo, that the light of the noble nature may ſtill be ſupply'd in her plenitude, and may not go out, whereby cauſe would be given to the enemy and envious men, to be outragious againſt ſuch truths. Let God ſtill and unceſſantly be importuned with prayers and thank-ſgiving. For theſe ends I have written theſe my two Treatiſes, and annexed the manuals at the beginning (which otherwiſe needed not to be done) that by earneſt prayer and thankſ giving, and continued earneſt worſhipping of God, every one might careſully exerciſe himſelf therein, and be convinced in his reaſon, how glorioufly almighty God hath created, ordained and held forth nature, to perform her operations

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under ground, and to produce unto the day light formally their Nativities and fruits, that we may reap thereby not onely our ſuſtenance, but may acknowledge Gods infinite mercy and goodneſſe, for which none can return ſufficient thanks. However let every one do his duty, and as much as he is able to perform with his heart and tongue, pray to God in ſincerity for his grace, bleſſing and wiſdom, to conceive by his ſpirit of truth and righteouſneſſe of his great and wonderfull Creature, that the honour of God maybe exalted above the Heaven, and be proclaimed with infinite praiſe throughout all the World.

End of the ſecond Part.

THE THIRD PART OF BASILIUS VALENTINUS His last TESTAMENT,

Treating of the Universal work in the whole World, with a perfect Declaration of the XII. Keyes: wherein is significantly expressed the name of the great matter.

There is an Elucidation also of all his former writings: published for the good of the posteritie, and such, that are lovers of wisdom.

LONDON,
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THE THIRD PART IS A Declaration of the XII. Keyes.

HEre followeth the third part of my intended writings, wherein is truely shewed the original and prime matter of our Philosophick stone, which is a perfect instruction to the practick part, which sheweth the direct way to the inexhaustible fountain of health, and of the abundance of riches to provide for mans necessaries: and this is a Declaration of my former writings, which is left for a love-token to all those that are lovers of Philosophy.

My friend you must note, that by this intended work touching the Minerals, I had reason to prefix the two parts of Minerals, and Metals, and their Oars, holding it a necessity to hold forth a light unto the ignorant, how that one spirit from above frameth all such Oars, Metals, and Minerals, taking their original under ground for to generate thereby. For earth is alwayes ready and covetous to attract and to retain that spirit, which proceedeth from Heavens powers, which it presenteth in processe of time in a formality and perfection. The manner of it hath been spoken of sufficiently in my former writings, which is the reason why I give onely hints of them in this place.

Note, that all things proceed from a heavenly influence, elementall operation, earthly ſubſtance, from this mixture ariſe the 4. Elements, water, aire, earth, which engender by the help of fire, hid therein, in a warm digeſtion, producing a Soul, Spirit, and Body. Theſe are the three prime principles, which in a coagulation come to a Mercury, Sulphur and Salt, theſe three being in conjunction, according to the nature of the ſeed produce a perfect bodie; be it in the Kingdom, either of Minerals, Animals, or Vegetables. All things in the world, that are viſible and palpable, are divided into theſe three Kingdoms: the Animal which contains ſuch that have a lively breath, compoſed of fleſh and bloud, as men, beaſts, worms, fiſhes, fowls. The Vegetables which contains trees, herbs, ſeeds, roots, fruits, and all ſuch things that are of a growing quality, the Minerals contains all manner of Oars, Metals, Minerals, Marcaſits, Calxes, *Zincks*, *Lobol's*, all ſorts of flints, peebles, wiſmuths, ſtones, precious ones and others.

Animals have their ſpecial ſeed, a ſpermatick ſubſtance, which after a copulation generate fleſh and bloud, which ſeed is their *prima materia*, from a heavenly influence, created of God of the 4. Elements, wrought by nature, which formerly were quoted in my writings.

Vegetables alſo have their proper ſeed which God beſtowed on them, according to their ſeveral qualities and forms by a heavenly and ſideral influence, and receive their elemental fruitfull growing from the earth, with an order, thereby to generate and augment.

Minerals and Metals alſo have their original ſeed from God, by the heavens influence in a liquid aereall ſubſtance, by a Mineral ſpirit, ſulphureous Soul and earthly Salt one body joyned: of theſe I have ſpoken in my former writings.

Note further, if any of theſe Metallin and Mineral kindes ſhall be brought to a farther propagation and augmentation, it muſt firſt be reduced to its firſt ſeed and *prima materia*.

If

If you will transmute Metals, augment them; bring them into a tincture, or Philosophick stone, you must first understand, how you may destroy by a spagyrick Art, the Metalline and Mineral form and separate it into a Mercury, Sulphur and Salt, these three must be purely separated, and brought to their first principles.

This separation is done in, and by a Mercurial spirit, sulphureous Soul and a white Salt. These three in a due ordering of a true manual must be joyned again, that they may be brought to the highest and most perfect purity.

In which conjunction must exactly be observed the quantity: after this conjunction the whole substance is meerly a liquid substance and philosophick water, in which all the Elements, first the heavenly then the elemental and lastly the earthly qualities are shut up and lye hid therein.

For the Mercurial spirit is cold and moist, the sulphureous Soul is warm and dry, and this liquor is the true *prima materia*, and first seed of Metals and Minerals, which by Vulcans Art is brought to a *plusquam perfection*, into a transcendent fix'd Medicine, out of which is generated the true Philosophick stone, and must be produced in that way.

Therefore observe and take notice, that all Metals and Minerals have onely *one root*, from which generally their descent is, he that knoweth that rightly, needs not to destroy Metals, to extract the spirit from one, the Sulphur from a second, and the Salt from a third. For there is a nearer place yet, in which these three, Spirit, Soul, and Body lye hid in one thing; well known; and may with great praise be gotten, it shall be nominated afterward in several terms.

He that learneth to know exactly this golden seed, or this *Magnet*, and searcheth throughly into its properties, he hath then the true root of life, and may attain unto that, his heart longeth for. In my former writings, as also in the XII. Keyes from the first to the last I ordered thus my stile in writing, wherein I held forth unto posterity the *practick*, how the great stone of Philosophers, or the best pu-

rified gold may be made out of Sulphur and Salt, with the help of the ſpirit of Mercury, which muſt be drawn from a crude unmelted *Minera*, according to the Tenor of my fifth Key ſet down in a parabolical manner.

Why I laid the work of the Philoſophick ſtone upon the Gold Metal, this is the reaſon, that the ſimple Laborators, to whom is unknown the other body, or *ſubjectum*, which containeth all the three principles: though it be a thing well known, yet is it a ſtranger to their brains, may learn hereby more wit and knowledge. Many of the ancient Philoſophers, which lived long before me, have in the ſame manner with me obtained the true univerſal ſtone of all myſteries and health, as their books, which are extant, give evidence thereof. The firſt time I took great pains and made great expences, and conſumed much time about the purified Gold, alledged in the firſt Key, this heavenly ſtone I prepared in the Cloiſter I lived in, and happily obtained it. The higheſt in heaven beſtowed his further grace and bleſſing upon me, that I took into further conſideration the ſinging animated ſpirits placed and planted into their ſeveral bodies. Let no man be aſhamed to learn, to add more to his learning, and to dive further into that, which was hid from him, notwithſtanding his knowing wayes. Nature reſerveth many things in her ſecrecie, which mens dull underſtanding and ſhortneſſe of life cannot reach unto.

Whereas God in his great goodneſſe hath beſtowed this great gift upon me, for an improvement of that talent, I have imparted the ſame to my fellow Chriſtians in the ſaid XII. Keyes.

Thoſe that are endued with deeper wits and knowledge, and in their hearty and carefull endeavours ſtrive further to dive in the Art, will meet in the ſame place with a more eaſie and more known matter, which almoſt was named and ſet down, of an effectual quality, out of which in like manner, as the ancients before me, in their exact ſpeculation and practick have in the end better known the

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onely ſcope and drift, which hath been practiſed ſeveral times by me alſo, in a ſhorter time, and leſſe pains taking, both they and I have obtained health and riches: in this known and deſpicable matter and Mineral ſubſtance is found a ſulphur and tincture more effectual, and more worthy, than the beſt Gold can afford, which is fluid and open, and its Mercurial ſpirit alſo, and its myſtical Salt is free and open, whoſe vertues may with leſſe pains in a viſible manner be drawn from it.

He that hath conſidered exactly my XII. Keyes, frequently peruſing the ſame, muſt needs conceive, and that therein is held forth the whole preparation of our ſtone, from the beginning to the end, without any defect, yet ſo that it onely ſhou'd be prepared of Gold fitted for it. But we, according to Gods ordinance in nature, have pointed at a Gold, which is much better, and requireth to be taken into a deep conſideration, which being unknown and ſtrange to Novices, for ſome reaſons I forbear to give them any direction thereunto, with a reſolution to write and to point at ſuch matters, as themſelves are inclined to ſeek for their ſeed in them.

At the beginning of my XII. Keyes, according to the manner of Philoſophers, in a parabolical way I made relation of the property and work of our ſtone and balſam, how it was made by Artiſts, which as by an inheritance is come to me alſo, wherein I ſpoke as much as was meet of the government of the fire, chargeable appearance, and of the chiefeſt planetical colours, and the final end thereof. After the accompliſhment of theſe peruſe well the XII. Keyes, for each containeth a *particular* work.

The firſt Key informeth you, that if you ſeek for the ſeed in a Metalline body, as in the Gold, then before all things it muſt moſt exactly be purged from all its impure leproſie, and that nothing muſt be mix'd with our Fountain, but ſuch, which is of a pure ſpermatick quality. This purifying is perform'd with Antimony, which ſtands in a near relation, and affinity unto Gold, which is the reaſon,

why antimonial ſulphur purgeth the Soul of Gold, graduating the ſame to a very high degree. On the other-ſide, the Gold can meliorate in a ſhort time the Soul of Antimony, and can bring it to a firm fixation, exalting Antimony and Gold to an equal dignity and vertue, and can be brought not onely unto a white Metal of *Lune*, but alſo to a tranſcendent Medicine for mans health, of which you ſhall have a further direction hereafter, when I ſhall treat in particular of Antimony. Although Antimony hath promiſed unto *Saturn* a ſociable brother-hood, becauſe Antimony's qualification doth reſt in ſome ſort on the quality of *Saturn* in an equal concordance, yet after the fixation of the exalted Sulphur of Antimony, his next friend *Saturn* cannot get any prey from him, becauſe the King received him into his golden Palace, and make him partaker of his triumphing Kingdom. This is the reaſon, why he can endure now heat and froſt, and overcomes it, and ſtandeth with the King a Conquerour in great and tranſcendent glory.

The purifying of the Gold is perform'd thus: Laminate the Gold thinly, after a due manner, caſt it thrice through Antimony, afterward the *Regulus* which is ſet at the through caſting muſt be melted before the blaſt in a ſtrong fire, and driven off with *Saturn*, then you will finde the pureſt, faireſt, moſt luſtrous Gold, pleaſant to behold, as much as the luſtre of *Sol* is. This Gold is now fitted to ſurrender its innermoſt, being firſt brought from its fixedneſſe into a deſtructive form, and paſſe through the Salt-Sea of its corruptibleneſſe, is drowned therein, eſcaped again, and appeared viſibly.

The ſecond Key.

MY Friend, note, and take that into a ſerious conſideration, becauſe the chiefeſt point lyeth herein: cauſe Balneum be made, let nothing come into it, which ſhould not

not be there, that the noble ſeed of the Gold fall not into a deſtructive and irrecoverable oppoſition after its deſtruction, and take an exact and carefull view of ſuch things, which my ſecond Key informeth thee of, namely what matter you ought to take to the *Kings Balneum*, whereby the *King* is deſtroyed, and its external form broken, and its undefiled Soul may come forth, to this purpoſe will ſerve the *Dragon* and the *Eagle*, which is *Niter* and *Sal armonick*, both which after their union are made into a *Aquafort*, as you ſhall be further informed of in my Manuals, where I ſhall treat in particular of Gold, of other Metals and Minerals, into which *Balneum* the King is thrown, being firſt, as in the quoted place you ſhall hear, brought into an *Amalgame* of Mercury and of Su'phur, which preſently ſeizeth on him, corrodeth all his members, and is diſſolved, and is preſently mortified of this Salt water into a moſt ſplendent tranſparent Oyl. You muſt note, that this diſſolution is not ſufficient, and the King is not minded as yet to let go his Soul out of his fixed body, which you can ſee when you ſeparate the water from the diſſolved body of the King, where you ſhall finde fixed powder of Gold, out of which you will hardly get his Soul that is therein. Therefore follow my counſel and bear the yoake, which I bore before ye, and learn to know exactly in pains taking, further thus, as I ſhall inform you. Having diſſolved your Gold wholly in the ſaid water, and brought it into a pleaſant yellow Oyl, then let it ſtand well luted for a day and night in a very gentle *Balneum Mariæ*, the *feces* which are ſetled, muſt be ſeparated from it, then take this pure diſſolution, put it into a well coated body, or Retort, apply a Helmet to it, with a receiver, in the beſt manner luted to it, ſet it into a ſand Capel, drive the Gold with the water over the Helmet, iterate this a third time, then abſtract the water in *Balneum Mariæ*, you will finde a fair Gold-powder, keep this in a glaſſe for an hour in fire, let the remaining humidity be drawn from it.

The

The third Key.

THen take of good ſpirit of Sal-aiter one part, and of dephlegmed ſpirit of ordinary Salt, three parts, pour theſe ſpirits together warm'd a little, into a body on the forewritten Gold powder, lute a Helmet and Receiver to it, drive the Gold over as formerly in ſand ſeveral times with an iterated diſtillation, the oftner the better, let the Gold come to be volatile more and more, and at laſt let all come over. By this repeated driving over, its fixed body is divided, all its Members are torn aſunder and opened, and leaveth willingly its Soul to a ſpecial Judge, of which my third Key will give ſufficient information.

Note further, that after this work thoſe ſalt ſpirits muſt be abſtracted from the Gold, which was driven over, very gently in *Balneo Mariæ*, let nothing of the tincture of the Gold come over, that the body ſuffer not any diminution: then take that Gold, or rather theſe Chryſtals of Gold, from which you have ſeparated the water, put it in a reverberating pan, ſet it under a Muffle, let its firſt fire be gentle for an hour, let all its corroſiveneſſe be taken away, then your powder will be of a fair ſcarlet colour, as ſubtile as ever was ſeen, put it in a clean viol, pour on it freſh ſpirit of ordinary Salt, firſt brought to a ſweetneſſe, let it ſtand in a gentle digeſtion, let that ſpirit be deeply ting'd and tranſparent, red like a Ruby, cant if off, pour on freſh, extract again, iterate the work of canting off and pouring on, till no more tincture of it appeareth, put all theſe extractions together, ſeparate them in *Balneo* gently from the Sulphur of *Sol*, then that powder is ſubtile and tender; of great worth; this matter is ſuch, which in a ſhort proceſſe tranſmuteth *Lune* in its tincture to the higheſt perfection, according to the direction of my XII. Keyes.

He that hath ſome knowledge herein, may make this

quere:

quere: whither this extracted dry Soul and Sulphur of the King be just that Soul, of which Philosophers have this saying: the Philosophick work for the preparation of the most precious stone requireth three things, *viz.* a wet volatile Mercury, or a Mercurial spirit, a wet volatile sulphurous Soul, and a dry astral Salt, which after its dissolution together with the two first must be apparent and known in a wateriſh form; which way comes that about, because in this processe nothing is spoken of any Mercurial spirit and volatile Soul, but the Soul of the King appeared in a subtile form of powder? The answer hereunto I delay so long till the Queriſt learns better to understand the distinction in this book, and I will perform my promise, and set his anxious and intangled minde at liberty, which is so much troubled about this doubt, and will deal with him as a good father may deal with his son; in and with this scope, wherein our Mastery lieth, have been fooled most of the Wits, leading them captive in their erroneous wayes, being led about in a desart of misled wayes, because in their supposed deep wits, they had not conceived so much of the manner, how all things of the world are generated, and that every spirit must have a Soul, and every Soul a fit spirit, and that both spirit and Soul are spirits and spiritual, which must have a body, in which they may have a dwelling.

Gold and Silver, but chiefly Gold is brought to the highest fixedneſse, by such degrees as nature did afford, insomuch its nature is found very hot and fiery, freed from all phlegmatick humidity, of which *Lune* is not so wholly freed, though she hath obtained a sulphur-fixed degree, and stayeth for the King, to warm her cold body with his hot seed, which concerns the particulars, and belongs unto them, which in that place shall be plainly demonstrated. In Gold there is no wateriſh humidity at all, unleſse it were reduced again into Vitriol, which would be but an useleſse and unprofitable work, and would require huge expences, in case the Philosophers stone should be of Vitriol of Gold, of which there must be had great store; indeed in that Vitriol there

there would be found a convenient ſpirit, which nature would deſire, of a white quality, as alſo a Soul and Salt of a glorious eſſence.

But what Countreys, Goods, Lands, have been dilapidated this way, I wave to diſcourſe of onely, this warning I give to my Diſciples, nature having left a nearer way to keep and to imitate that, that they alſo might take heed to fall into ſuch extream and inextricable poverties.

The ſolar Mercury *Sol*, being never brought ſo far unto deſtruction, neither did the ancient Philoſophers ever make uſe of that way, as being a thing clean contrary unto nature, containeth indeed an humidity, but it is a meer Elemental wateriſh humidity after its diſſolution, and good for nothing, water and other principles do not ſtand in the Elements, but the Elements reſt in the principles and ſeeds of Metals, of the which I have ſpoken formerly. Therefore let none be ſo over witty, as to make our ſtone onely of dry and fully digeſted Gold: becauſe its phlegmatick humidity is entred into a dry fixedneſſe and fixed coagulation, which is not found ſo in other Metals, though they alſo are ſubject to a hard coagulation and paſſed through the fire, yet are not wholly digeſted, nor brought to a full maturity from the natural original root: which ought to be taken notice of; and be not offended at my former writings if they ſeem to run contrary againſt this.

Though I have ſhewed, that the ſpirit, Soul, and body come all from one Metalline eſſence, and muſt be prepared thus, among which I held the Gold to be the beſt, however I dealt herein as it ſeemed fit for a Philoſopher, the like the ancient Philoſophers have done before me, but I hope you took notice of my proteſtation, that I gave ſpecial cauſe thereby to your ſpeculation, to take the better notice of nature and her principle, and to conſider the original, becauſe it was not meet for me to inform all men, how the doors are bolted within, and eſpecially at that time, when I never intended to write thus plainly of theſe things, which are hid even from the beſt of men, but when my heavenly Prince com-

commanded, at the changing of my minde, not to bury the imparted talent, but to do the like to thoſe, whom God thinks worthy, to leave it to them. One rule more I muſt put to thy remembrance, of ſuch points, which formerly I have ſet down, of which I ſpoke now, that you may the leſſe blame me, as if I did refuſe theſe things now, which I formerly wrote of.

Peruſe all ſuch which ſince the beginning of the world have written of Metals, you will finde, that they were all of one minde, and that I make uſe of their ſayings: that the firſt and the laſt Metal is a Metal, becauſe the firſt Metal hath already obtained, and gotten the forth-going ſeed of Metals in a Metalline quality, which doth nothing elſe, but that it goeth on unceſſantly in the Metalline generation, as I ſpoke of in the firſt and ſecond part of Minerals and Metals, and in this part alſo I have ſpoken of it in ſeveral places.

Many have called Gold Lead, and Lead they called Gold, becauſe it was found not onely of the ſame ponderouſneſſe, but becauſe three deep glittering ſtones have ſolely gotten from this Planet their tranſcendent perfection, and many other cauſes beſides, which to relate here, would fall too long and needleſſe. And this is it which aſketh wiſdom to diſtinguiſh in this and in other things, and exactly to ſearch into Gods myſteries, and natures laid before us. But man through *Adams* fall being brought to a deep blindneſſe, therefore mens underſtanding are ſo eclipſed, that they can hardly conceive of this, and of other myſtical matters in nature.

The obduration being ſo great among the covetous, that for the moſt part they ſearch and dive into ſuch myſteries out of meer covetouſneſſe, pride, and ambition, made the ancient Philoſophers upon command and inſpiration of the higheſt aim at that, as to put a certain ſtay to their hands, and to write of ſuch myſteries in ſuch a manner, that unworthy men ſhould not underſtand it, and but worthy men onely in their illumination might perceive it: and writing often

often one thing, have mingled other among, underſtanding ſtill the one and the ſame. In ſeveral places they ſhewed, that the Philoſophers ſtone is, and comes from an animal, others from a vegetable ſeed, and a third ſort ſaith, it comes from a Mineral ſeed: others write that ſtone is made of an animal, vegetable, and Mineral ſeed together. All this is onely underſtood of the Mineral and Metalline ſeed, and conſiſteth not in any plurality of ſeeds. Hence this Art grew eclipſed, inſomuch that ſcarce one among many thouſands hardly attaineth unto the knowledge thereof: and for that reaſon is it held for an Art, becauſe not every Booby ſhould bring it into his Beetle-head, and why ſhould it? For if this Art were as common as brewing of Beer, and baking of Bread, then any one may judge what good could be look'd for, would not all manner of vices be practiſed publickly without any controlling.

Therefore ſuch men, which in their lofty minde are meerly for Pomp and Pride, muſt be clipp'd in their wings, and theſe things ought not to be put into their mouths, things are clear enough for theſe, on whom God intends the beſtowing of them.

I return now to the thing I intented, which is to teach a deſirous Scholler, how to proceed further with the extracted Soul of Gold: Truly it is much to diſcover ſuch myſteries: I warn every one to make good uſe of them; and more, that if you have the purple Cloak of the King, as the ſulphur of *Sol*, then be thankfull unto God for it, bear no evil minde againſt thy neighbour, unlock your golden ſeed according to the Tenor of the *Key*, turn it to water; for in our Art there muſt be body, Soul, and Spirit, which run together in the innermoſt root, the one layeth hold on the other, melioratеth the ſame throughout in its whole quality, inſomuch that there is a new created world and earth, which afterward is illuminated by the Soul, and is exalted into a tranſcendent efficacie.

Therefore it is requiſite that you know, how to infuſe your golden ſeed into the new body, and to bring it to a fluid

fluid ſubſtance: look about thee, and ſee where you may finde it: if you finde none, deſpair not, but be of good comfort, think upon means, and aſk counſel of god *Saturn*, he will not let thee go without a reſolve, he will put into thy hand a deep glittering *Minera* for an offering, which in his Myne is grown of the firſt matter of all Metals, if this *Minera* after its preparation, which he will ſhew unto thee, is ſet into a ſtrong ſublimation, mixed with three parts of bole, or tyle meal, then riſeth to the higheſt mount a noble ſublimate, like little feathers, or *alumen plumoſum*, which in due time diſſolveth into a ſtrong and effectual water, which bringeth thy ſeed in a little putrefaction very ſuddenly into the firſt volatility, if ſo be there be added to it a due quantity of water, that it may be diſſolved therein, there the twig with the bulk doth unite, that they are able to aſcend above the higheſt mountain, and ſtay inſeparably together a Soul and Spirit, or a Spirit and Soul.

It is requiſite, that you be ſtored with water for the body or Salt to diſſolve the ſame alſo, and coagulate the ſame into a new clarified body, which will never part aſunder, neither in love nor woe, becauſe they are of one nature, nativity, and original, and have been ſo from the beginning. For they all have their beginning and birth from the power of this volatile bird. But remember well that theſe Mineral ſpirits are in other Metals alſo, and are found effectual in one Mineral, from whence with more eaſe and leſſe charges it may be had: the buſineſſe is onely herein, that you learn to know, what this Mercurial ſpirit, Mercurial Soul, & aſtral Salt is, that the one may not be taken in ſtead of the other, which would cauſe a huge errour. You will finde, that the nature of the golden ſulphur conſiſteth onely in all Metals, which are comprehended among the red, and have a fellow dominion with other Minerals, by reaſon of the fiery tinging ſpirits, but the magnetick power and its quality reſteth in its white Mercurial ſpirit, which bindeth the Soul, and diſſolveth the body, therefore the *Aſtrum* of *Sol* is found not onely in Gold, that with the addition of the ſpirit of *Mer-*

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curie and the *Solar* Salt onely the Philoſophers ſtone could be made, but may in like manner be prepared artificially out of Copper and Steel, two immature Metals, both which as male and female have red tinging qualities, as well as Gold it ſelf, whither the ſame be taken out of one alone, or out of both, being firſt entred into an Union. Beſides, this Mineral in our Mothers tongue is a Mineral, called *Copper* water, and of broken, or digged Verdigreece, or Copper, there can be made a Vitriol, in all which is found, gloriouſly a Soul of the beſt Gold, and come well to paſſe very profitably many wayes, no Countrey clown can believe it. Therefore note here, what you ought to obſerve, intend thy thoughts, and give not over, unleſſe you be come ſo far, that you know natures myſtical conjunction and her diſſolution, then you will finde, what is requiſite for you to know, and return thanks unto thy Creator, make uſe of it for his glorie, and be beneficial to the needy.

This white ſpirit is the true Mercury of Philoſophers, which hath been before me, and will be after me, without which the Philoſophers ſtone, and the great myſtery can be made, neither *univerſally* nor *particularly*, much leſſe a *particular* tranſmutation. And this ſpirit is the Key to the opening of all Metals, and their locking in again. This ſpirit is aſſociable unto all Metals, becauſe they have their deſcent from his ſanguinity, as you heard often. For he is that true *primum mobile*, ſought of many thouſands, and found by none, and yet all the World is greedy of it, is ſought afar off, and found near at hand, he is and moveth before the eyes of all men, for if this ſpirit be fed with a Metalline ſulphur and Salt, of theſe three there will be one matter made, not much unlike to the Philoſophers great ſtone, however duely muſt be proceeded in, and a true proceſſe from the beginning to the end muſt be obſerved: for this corporal Salt muſt be diſſolved into this ſpirit, diſſolved turn'd, and brought into its *prima materia*, as the ſpirit himſelf is: then both theſe of one equal deſcent and birth by means of fire with coagulating of the ſpirit may be gene-

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rated a third time to a firm fixation, and to a pure transparent white clarified body, thē after this accompliſhed *albedo* the Soul, which is diſſolved, muſt ſeek for her reſt again, penetrate ſuch a pure body, unite with the ſame, and riſe her dwelling therein, that theſe three be permanent and abiding conſtantly in one body eternally clarified.

And that you may be informed, how in this manner both your diſſolved ſeeds, as the ſpirit of Mercury, and the Soul of the Gold be made again fix and corporeal, note that it is done onely by the proper Salt of *Sol*, which in this Art is called a body. Now obſerve here, that you take no heterogeneal thing in ſtead of it. What manner of proceſſe is here uſed, read my fourth *Key*, where the truth of it is held forth with ſingular examples, and proves; but you are ſpecially to obſerve, (in caſe you do not underſtand that *Key*) this plain and true information, look upon the body of Gold, not as if no other benefit could be reaped of it, but onely his Soul; not ſo: impute no ſuch weakneſſe unto that body, but after you have drawn forth its *Sulphur*, there is yet in it the Salt of glory; and of the triumphant victrix, without which your ſpermatick ſeed cannot be brought unto any coagulation. And even this Salt now, of which I made ſo long a diſcourſe, how you ought to bring it out of its corporeal form through means of the ſpirit of Mercury into its *prima materia*, is afterward turn'd again into a deeply purified and exalted body.

Therefore take your *Solar* earth, out of which you drew your ſeedr, or the true *Lions* bloud, and reduce it by re verberating to a fix'd powder, and ſubtile impalpable aſhes, extract from thence a very ſubtile Salt, as bright as Ivory is, hereafter I will teach you in the Manuals, how the body of *Sol* is anatomized by the *particulars*, and to bring it into a *Sulphur*, *Salt*, and *Mercury*. Then proceed unto the practick and conjunction, and have a care, that you be provident therein, that at their conjunction you do not too much to the one, and too little to the other, take notice of the quantity, and obſerve exactly the diviſion of the

ſeeds, hereunto miniſter a certain meaſure, and mark my ſixth *Key*, then proceed in the begun proceſſe, according to the order of the ſeventh, eighth, ninth, and tenth *Key*, as formerly I had informed you about it, go on with it to the appearance of the Kings honour and glory, to his higheſt purple garment, and pure golden piece, who is called the Triumphing Lord and Conquerour over all his ſubjects, from the Eaſt to the Weſt; which if you have attained unto them, return thanks to God, be fervent in praying, be mindfull of the poor, be a ſtudent unto ſobriety, temperance, abſtinence, and above all unto taciturnity: for it is the greateſt and moſt hainous ſin, to let unworthy men know of it.

The augmentation of this heavenly ſtone, as alſo the fermentation is needleſſe to be ſpoken of in that place, as being deſcribed in my two laſt *Keyes*, and held forth to the full, not doubting if God grants ſo much bleſſing, and imparteth this ſtone, the ſenſe of theſe two *Keyes* will be more conceived of: for no heterogeneal things muſt be brought to our Metalline ſubſtance, neither at the beginning, middle, or end, but the Mercurial ſpirit and the digeſted Medicine, ſpoken of in my eleventh *Key*.

To be further as good as I promiſed, concerning other things, quoted in my *Keyes*, know ye, that no Philoſopher is tied wholly unto the Metal of Gold, of which I ſpoke largely hitherto, and diſcloſed the true fundamentals thereof, and as you heard afore, the whole myſtery lieth herein, *viz.* in the tinging of red fiery ſpirits of Metalline Souls, and all what is tinged red, and is known to have a fierced ſulphur, all ſuch are kinde to the *Solar Aſtrum*, and when the Mercurial ſpirit is joyned with, then the proceedings may go on *univerſaliter* and *Particulariter*, that a tincture be obtained from them, whereby Metals and *vulgar Mercury* can be exalted, and be ordered according to the tenor of the proceſſe.

Such Souls and goldiſh *Salphurs* are found moſt effectual in *Mars* and *Venus*, as alſo in *Vitriol*, and both *Venus* and

Mars

Mars can be reduced into a moſt effectual *Vitriol*, in which Metalline Vitriol afterward all the three *principles*, as *Mercury Sulphur* and *Salt* are found under one heaven, and with little pains and ſhort time each can be taken out of it apart, as you ſhall hear, when I ſhall make further relation of the Mineral *Vitriol* which is digged in *Hungary*, of a high gradation. Now if you have wit and underſtanding, art inclined and heartily deſireth to conceive of the true meaning of my *Keyes*, and of my other writings, thereby to unlock the locks of Metals for our ſtore, then you ſhould have taken notice and obſerved, that in all theſe I have written not onely of the Metal of *Sol*, of its *Sulphur* and *Salt*, but I have interlined and mingled alſo, and made *uniformal* other red Metals, from whence may be had the *myſtical Maſterie*: therefore men ought to iterate often the reading of Philoſophick books, then a true ſenſe and meaning may be drawn from them, which without divine illumination cannot be neither, *&c.*

But hoping that thoſe, who are fully and really reſolved to incline their hearts unto wiſdom, will give more attention thereunto, than the other madd worldlings, for whom theſe my writings were not intended: for I ſpoke as plainly as ever poſſibly I could, and this kindled light ſhall further be purified, ſo that true and ſincere Novices may have a full light without an eclipſe from their beginning to their ending. To which end I took theſe pains to diſcloſe that, which all the World was ſilent in, and concealed it to their laſt end, and buried it in ſilence to their very graves.

The ſcope I aimed at in ſo doing, was not to hunt after any vain glory, but rather, that Gods gracious provident goodneſſe might be held forth unto poſterity, that the future ages might become ſeeing, and ſome of the poſterities eyes might be kept open, and be helpfull unto their needy fellow Artiſt, and make them partakers of Gods graces and gifts. Though my minde be mightily perplexed, when I think on what I have done, becauſe I write ſo plainly, not knowing into whoſe hands after my departure theſe my writings

may come: However, I hope, let them be what they will, that they will remember, and lay to heart my faithfull warnings inserted in my former and these present writings, that they deal with this book, and use it so, that they may give good accompt for it to Almighty God.

Touching further the *Vitriol*, I should make mention of it in my Manuals, where I treat and write generally of Minerals: But it being such a singular Mineral, whose fellow whole nature doth not produce, besides, Vitriol before all others is of great affinity unto Metals, and is next kin unto them, for out of all Metals there can be made a Vitriol, or Chrystal (Chrystal and Vitriol is taken for one) therefore I would not bereave it of its own praise, and put its commendation too far off, but rather preferre it, as there is just cause, before other Minerals, and the first place, next to Metals should be given unto it; for (setting aside all Metals and Minerals) this is sufficient to make the Philosophers stone of it, which no other in the World can do the like, though some *particulariter* are a help to further that work, and Antimony alone is a sufficient Master hereunto, as in its due place more shall be spoken of. However, none is thus much dignified in its worthinesse, that the said Philosophick stone could be made of it as this Vitriol is. Therefore ancient Philosophers have concealed this Mineral as much as ever they could, and would not reveal the same to their own Children, that they should not divulge it in the World, but be kept secret, though they published, that such preparation is made out of one thing, and out of one body, which hath the nature of *Sol* and *Lune*, and containeth also the Mercury, wherein they said true enough, because it is so. But here I must admonish you, that you may turn this argument, and settle your thoughts wholly upon Metalline Vitriols, because I intrusted you, that out of *Venus* and *Mars* there can be made an excellent Vitriol, wherein are found the three principles for the generation of our stone, but you must further note also, that nevertheless these three Metals, as *Spiritus*, *anima*, *corpus* are buried and hid

hid in a Mineral Vitriol, as in a Mineral it ſelf. Underſtand this according to the diſtinct natures of Vitriol. For the beſt, which according to my experience ſhewed it ſelf moſt effectual, herein is that, which is broken, and digged in *Hungarie*, of a very deep degree of tincture, not very unlike unto a fair blue *Saphir*, having very little of humidities, and other additionals, or ſtrange Oars: the oftner it is diſſolved and coagulated, the more is it exalted in its deep tinging colour, and is beheld with great admiration.

This high graduated *Vitriol* is found crude in thoſe places, where Gold, Copper, Iron, is broken and digg'd, and is abundantly tranſported from thence into forraign parts, inſomuch that ſometimes there is great ſcantneſſe of it in thoſe parts, and elſewhere.

Though the vulgar people can afford no better name to it, calling it onely a *Copper-water*, however, ancient Philoſophers by reaſon of its unſpeakable vertue and dignity extoll'd it, and call'd it *Vitriolum*, for that reaſon, becauſe its ſpiritual Oyl containeth all the three principles of all the triumphing qualities.

If you get ſuch deep graduated and well prepared Mineral, called *Vitriol*, then pray to God for underſtanding and wiſdom for your intention, and after you have calcined it, put it into a well coated Retort, drive it gently at firſt, then increaſe the fire, there comes in the form of a white ſpirit of vitriol in the manner of a horrid fume, or winde, & cometh into the Receiver as long as it hath any ſuch material in it. And note, that in this winde are inviſibly hid all the *three principles*, and come together out of that dwelling, therefore it is not neceſſary, to ſeek and ſearch alwayes in precious things, becauſe by this means there is a nearer way open unto nature's myſteries, and is held forth to all ſuch, which are able to conceive of Art and wiſdom.

Now if you ſeparate and free this expell'd ſpirit well and purely, *per modum diſtillationis*, from its earthly humidity, then in the bottom of the glaſſe you will finde the treaſure, and fundamentals of all the Philoſophers, and yet known to

none, which is a *red Oyl*, as ponderous in weight, as ever any Lead, or Gold may be, as thick as bloud, of a burning fiery quality, which is that true fluid Gold of Philosophers, which nature drove together from the three principles, wherein is found a spirit, soul, and body, and is that *philosophick Gold*, saving one, which is its dissolution, during the fire, and not subject to any corruptiblenesse, else it flieth away with body and Soul, for neither water nor earth can do it any hurt, because it receeived its first birth and beginning from a heavenly water, which in due time is poured down upon the earth.

In these together driven goldish waters lieth hid that true bird and *Eagle*, the King with his heavenly *Splendor* together with its clarified *Salt*, which three you finde shut up in this one thing and golden property, and from thence you will get all that, which you have need of for your intention.

Therefore set that golden body you have obtained, which in dignity and vertue is exalted beyond all other Gold, into its due and lawfull dissolution, its due time, then the Angel of the highest will appear unto thee, and tell thee that it is the *Resolver* of all the mysteries in the World, receive it with joy and keep it safe, for its quality is more heavenly than earthly, therefore doth it heartily incline to strive after that, which is above, from whence it had its Original.

If you have separated this Prophet from his matter which remained, then you need not to undertake any further processe, you were taught *parabolically* in my XII. Keyes. For even in his remaining formal substance you may finde, and expect from thence a pure immortal Soul, together with the glory of the Salt, both which are obtained by means of the spirit, and must be had from thence, and no impure, or contrary thing must be added thereunto. And it is done in the same manner as I told you in my *Keyes*, with the Soul and Salt of the Gold by the saturnal water, in whose place this spiritual Mercurial spirit might be used with better advantage.

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Obſerve onely this difference, that the Salt muſt be drawn forth from the Mercurial body, as it hapned unto the Soul, with the ſpirit of Mercury; whereas on the other ſide the Salt of Gold muſt not be drawn forth with the ſaturnal water, becauſe it is too weak for the body of Gold, but with a water, which hath been expreſſed in the deſcription of *particulars*.

This diſtinction muſt be exactly obſerv'd, being of great concernment, becauſe the Salt of Vitriol is not ſo ſtrongly guarded, and is not in ſo fix'd a body, as the Gold is, but is ſtill an open body, which ſaw no coagulation as yet, nor paſſed it through any melting fire, therefore that body never came as yet to any compactneſſe, there is room left for its own ſpirit to enter into, can embrace, and unite with its like, and a ſnow white extraction of Salt may be had, whereas on the other ſide a ſharper matter muſt penetrate Gold, as you ſhall hear, when I ſhall ſpeak more of it in its due place.

Behold now, my friend, whatſoever thou art, what minde I bare towards thee, and how I am affected unto thee in my heart, the like I never durſt look for from thee. Conſider it well, how ſincerely and faithfully I diſcloſe unto thee all the locks and bonds, whereby the whole Philoſophick wiſdom is ſhut up, which hitherto never entred any more thoughts, much leſſe that ever it was practiſed, or diſcovered; and nothing cauſed me to do it, but onely Gods infinite mercy, my good will and love toward my Neighbour, which my Predeceſſors have not done ſo compleatly, and was put off unto me to do it.

Having thus ſeparated your three Mineral bodies, and ordered them into certain diviſions, and put away the dregs, wherein they lye hid, then look to it, that you neglect none of it, by the diminiſhing of the quantity, which would prove a great fault to your work, and keep each in its own and due quantity, otherwiſe in your work you cannot come to a happy end.

This is the thrift which ſo many have miſſed, and have

written great volumes about it: for all what cometh from our Philoſophick Gold, and hath divided it ſelf into three parts, the ſame muſt be brought into one, without any loſſe and diminution, which is to enter into a new form again, and become a meliorated ſubſtance,& nothing of it muſt be done away,but onely the *feces terræ* in which the glorious Salt had its dwelling. Therefore do that I told you of,& joyn the ſpirit with the body, bring the body alſo into a ſpirit, diſſolve & exalt it into the higheſt ſpiritual power,in that diſſolutiõ the body turns to a ſpirit,& the ſpirit with the body uniteth and joyneth into one ſubſtance, that after the exchanging of all manner of colours, there cometh a white body like ſnow, tranſcending all whiteneſſes. This is the greateſt myſtery of this world, about which among the learned and ſuppoſed wits,ſuch diſputings in the world have been, that a palpable thing, and a viſible one could be reduced into its *prima materia*, and out of that may be made again a new clarified and better ſubſtance, by the bountifull nature leading the way thereunto.

Thus you have made and brought into the world the *Queen* of *Honour*, and the firſt *born daughter* of Philoſophers, which after her due perfection is called the white *Elixir*, of which great volumes are extant. Having brought your work thus far, then you have deſerved to be received into the *Turba* of Philoſophers, and you get more Art,wiſdom, and underſtanding than all Sophiſters, which prate much of theſe myſtical things, and yet know not the leaſt thing of it. Therefore it is juſt that you ſhould be preferred before them, and let them ſit below thee in ſhame and diſgrace, and in their darkneſſe of miſ-underſtanding, ſo long till nature doth enlighten them alſo.

That you may bring and lead that new Philoſophick Creature by the means nature afforded, unto the higheſt perfection, after which your heart with all her endeavours doth ſtrive,then remember that neither man nor beaſt without a living Soul can neither ſtir nor move: and as man here in this life, through temporal death loſeth his Soul, offering

offering the ſame again unto the Almighty God, from whom he had it firſt, into his mercy and merits of *Jeſus Chriſt*, where after the departure of the Soul the dwelling, as the body of it, is left quite dead, which is buried in the ground, where it rotteth, and muſt return unto duſt and aſhes, being a duly ſtipend, which the fall of our firſt parents in Paradiſe have deſerved, and from them, as by an inheritance is fall'n upon us: after which putrefaction there are raiſed again on the great day new and clarified bodies, and the departed Soul taketh her dwelling up again in that new body; after that, there is no more parting of body nor ſpirit, nor ſoul: but becauſe the Soul finding a clarified body, then with the ſame ſhe maketh an everlaſting Union, which neither Devil nor death can deſtroy and disjoyn any more, nor bring it into any corruption, but from henceforth into all eternity we are and ſhall be like unto the beſt Creatures of God, which before our mortality and departure of the ſpirit, of the ſoul and the body could never be, God help and grant unto us all a bleſſed reſurrection. *Amen.*

This high and mighty example having its foundation, not in humane thoughts, wit, or pride, or in an ungrounded prating, but in the great *Creatour*'s true word, which he hath revealed unto us through his ſervant and holy Prophet *Moſes*, doth inform you, what you ought to do further with your new begotten Creature, that you may get a perfect birth without any defect, to the praiſe of the Higheſt, the Father of lights and mercy, from whom we receive all perfect gifts which he graciouſly beſtoweth on his Children, for which we are not able to return ſufficient thanks unto him.

Now if you will proceed well in your work, then joyn the new body with his Soul, which you formerly drew from, that the compound in its vertue be compleat, and there be apparent in the end a *pluſquam perfection* of it: then is begotten the *Red King* of all glorie in a fiery ſubſtance, and highly clarified body, exalted above all powers upon earth, from thence ariſeth the golden fountain, he

that

that thinketh of it is renewed in all his Members, and there is risen wholly a new life: for the which God be praised for ever more.

The augmentation of this huge treasure together with the fermentation thereof, for the transmutation of Metalls doubtlesse you have taken notice of exactly afore, where I wrote of Gold how it must be handled, and what direction I have given you, thereunto, the same you must observe; for here is all one processe, from the middle to the end, the beginning onely asketh alteration, by reason of the two distinct matters: for the which God be praised whom we beseech, to give us his grace and blessing, that we may make good use of this treasure, and after this life we may enter into the heavenly Kingdom.

The love to my Neighbour hath moved me to write of these things, which in my long experience I found to be true, following the steps of bountifull nature, which made me a Sooth-sayer in natural things, and I am assured, that if these my writings are made publick after my death, and my other books sharing in the same fortune, that they must undergo many censures. For some will extreamly condemn me, delivering me unto Satan, because I have written so plainly: Others there will be, which will quite overthrow my writings, crying out to be Lies, Superstition, and Diabolical works, the like censure other illuminated men before me have undergone, which they feel to this day; for men are so incredulous in these points, that so mighty an operation should be found against all manner of infirmities, besides the transmutation of Metals in so despicable a matter, (over which the *Iron Man* with his espoused Wife *Venus* together with the deep glittering *Sol*, is, and must have the predominancie) and with incredible profit it should by Art be brought to such perfection. The Art being great, and the matter so contemptible, it procureth the more doubt and unbelief: these unbelieving men I let understand onely this notable example, whereby the eyes of those, that are going unto *Emaus*, shall be opened, and thereby shall ac-

acknowledge that I have written no untruth, but diſcloſed ſuch a truth very plainly. And note, that the ancient Philoſophers endeavoured to deſcribe the preparation of the ſtone under a notion of diſtilling of wine and the ſpirit thereof, which in their work are almoſt like one to another. For 1 they taught out of the beſt wine to make a ſpirit, without any ſtrange phlegme, which to this day among vulgar Artiſts muſt be, and is called the right and true myſtical ſpirit of wine, whereas it may ſoon be proved, that this ſuppoſed ſpirit of wine containeth much inviſible humidity, or phlegme, in an inſenſible manner, which is nothing elſe, but its vegetable Mercury: for the fiery ſpirit of wine is the true fire and ſoul of the wine. Every Sulphur containeth ſecretly its original and principal Mercury: Vegetables in their kinde, the Animals in their kinde, and the Minerals alſo after their kinde. 2. They taught how this ſpirit of wine muſt be ſeparated in two diſtinct parts, namely this ſpirit of wine be poured upon white calcined tartar, and be drawn over in a gentle diſtillation. In this diſtillation is ſeparated the ſecret and true ſpirit of wine from his Vegetable Mercury, as I faithfully informed you in my Manuals. From the remainng earth they taught a Salt be drawn, to be added to the rectified ſpirit, whereby he is fortified and ſtrengthned in his ſubſtance, and at laſt the Philoſopher ſtone ſhould be generated! It is mightily againſt Gods ordinance, that a Vegetable ſhould produce an Animal, or an Animal produce a Mineral. By way of a parable, the practice part is held forth under the notion of this preparation. Now as they taught of the wine, ſo in like manner alſo through a ſhort way our Gold can be prepared, (not the uſual and common Gold) and may be diſſolved, divided, ſeparated, and brought into its firſt principle.

But you muſt note, that this diſſolution and ſeparation was never deſcribed plainly by any of the ancient Philoſophers which lived before me, and knew the *Magiſterium*, why I do it, the love to my Neighbour hath moved me there-

thereunto, which I bear from the Center of my heart to all thoſe, which overcome this myſtery without falſhood, and mingling vices with a faithfull heart, in a ſincere knowledge and real piety. In the firſt place be inform'd, that our Gold (ſo much ſpoken of hitherto) muſt never be taken for ſuch Gold by any of our Diſciples, which hath been melted, and fully digeſted by nature, for herein ſuch errour is committed, that men dilapidate all what they have, and looſe both the beginning and end of all their works. Although not onely from Gold, but from other Metals alſo this *Clenodium*, and Jewel may be had, in the preparation of it, *particulariter* much profit and advantage may be gotten in that, which concerneth mans health, as hath been formerly told; however, without the ſpirit of Mercury the *Univerſal* of the World to be gotten meerly from the body of *Sol*, is impoſſible, and will be impoſſible, unleſſe the Creatour of all things produce another ordinance, to change and alter his Creature after his own will. But as that is impoſſible, ſo it is impoſſible alſo, to deal againſt Gods Creature in that kinde, as to finde out that wholeſom profit, which to your longing deſire you expect. You may believe it for a truth, as Chriſt himſelf is, that the Philoſopher's ſtone would not be ſo ſtrange, rare, and unknown a thing, it would be common to Kings and Potentates, if God would permit to be made of Gold alone, and the three Jewels of infinite fixed vertues hid therein, could be had out of it!

My intent is not in this preſent Treatiſe to uſe any prodixity in writing; thoſe that are not quite blinde, and have their eyes open, have enough already to attain unto real knowledge, and command both his minde and hands, not to paſſe by the weightieſt, and eſteem high things that are unworthy, and to fall with the blinde into the pit, made for them. Thoſe that are real in their deſire for to attain unto art and wiſdom, and intend to propagate the ſame without ſophiſtication, and deſire in reality to glorie in that honourable truth, you may ſhew a real proof of it in this manner. I tell

I tell thee really for the higheſt truth, that you may diſſolve *our Gold*, naturally driven together, in a ſhort way, to bring it to its *prima materiæ*, and is done thus: take the known Mineral Spirit, in which our *Mercury*, *Sulphur*, and *Salt* is ſhut up, containing that Philoſophick myſtical Gold, pour that *guttatim* upon white calcined tartar, theſe two contrary qualified matters will be tiffing, let them ſtay together till their contention and ſtrife be ended, and our Gold hide it ſelf inviſible in the vegetable *Salt acre*, or in the belly of tartar: lute a Helmet to it, diſtil it at firſt gently in *Balneo*, then increaſe your fire, then *Hermes* his volatile *bird* will fly away from our Gold in that *ſublimation*, and ſit on the higheſt pinnacles of the Temple, looking about which way to betake himſelf, but ſoon is catch'd in the *Receiver*, which muſt be pure and very dry: when you ſee that his flight is but ſlow, then take the glaſſe out of the *Balny*, ſet it in aſhes, increaſe your fire, then will ſhe fly more nimbly, keep that fire ſo long till all is come over; and her brother the *Red Dragon*, hiding his redneſſe under a red colour in a whitiſh fume, will begin to follow after his flying brother. Then ceaſe with the fire, the drops being all fall'n from the Helmet, take it off, that which you finde in the *Receiver*, you are to keep as a treaſure of myſteries. In this manner you have gotten wiſdom, underſtanding, and ſkill, the fundamentals alſo, and deſires of Philoſophers: by this ſhort witty proof you learn and get that knowledge, how this water may be ſought after, found, and lighted on, and is not to be eſteemed a common water, but is that real infallible *heavenly water*, of which at the beginning I have written, and repeated the ſame the oftner; which in a ſpiritual manner from the *heavens power* is poured down upon earth, beginneth and accompliſheth the generation of all Metals, for that reaſon the ancient Philoſophers call'd this water *Mercury*, but I call it the *Spirit* of *Mercury*.

Now if you proceed right in this work, and you know what food and what drink to give to this bird, *viz.* Sulphur and

and Salt of Metal, then you may attain unto the end of the great work, which is almoſt like unto the Philoſophers great work, and you may get profit infinitely *partitulariter* many wayes; you muſt note, that this is not the true Philoſophick diſſolution, but onely one, which *particulariter* performeth ſtrange matters, and is a *ſpeculum*, in which our Mercury, our *Sol*, and our *Lune* is ſeen bleaking, which is a preſent confuting of unbelieving *Thomaſſes*, diſcovering the blindneſſe of ignorant ment. The diſſolution of the three *principles* I have deſcribed unto you formerly, which is of a ſlower pace, requiring time and patience, and an exact attention to make, or bring *three* into *one*, which work is done in it ſelf *per ſe*, without mixing of any heterogeneal matter, onely that which lyeth hid in it, muſt do it. For the Fountain of ſalvation is the illumination of the Soul, and the Salt of the clarified body, are all in that one thing, exiſtent from *one*, *two*, or *three*, which muſt be brought and reduced to *one*, which is the golden vertue of all Metals, exalted above all powers, together with the *Eagle* and white body, which are no where together, but onely in this *one* is found, and in that which is next kin unto it, which knowing Philoſophers alwayes held in great eſteem, but ignorant and blinde men deſpiſed and diſgraced the ſame. But thoſe, whoſe eyes are once opened, love to ſtick unto truth, covet to hide the matter from wicked men, and ſtudy day and night how the ignorant might be kept from it. Thus I cloſe this third part.

And before I begin the fourth part, concerning *Particularia*, I muſt needs ſpeak ſomething of the Philoſophers *Vitriol*, *Sulphur*, and *Magnet*.

My friend, you muſt note, that this deſcription I make now of the eſſence of Vitriol reſteth onely upon tryals made, the victorious triumph of the higheſt wiſdom came by inheritance from the moſt ancient Philoſophers unto me, and comes now unto thee, wherein experimentally it's found, that there is a ſubterranean *Mineral Salt*, called *Vitriol*, which for dying of Cloaths, and many other uſes, men

men cannot well possibly be without it, for it carrieth on and eateth through, by reason of its sharpnesse, which is distinct from other Salts, in respect of their qualities: for the *Mineral* of this Salt is strange, of a very hot and fiery quality, as apparent in its spirit, and containeth a twofold spirit, which is *miraculum naturæ*, and is not found the like in other Salts; and this Salt is a *Hermaphrodit* among other Salts, it is white and red, even as you will have it, it hath an extraordinary medicinal quality, performing things in an incredible manner. This Salt containeth a combustible *Sulphur*, which is not in other Salts. Therefore in Metalline affairs touching their transmutation, it performeth more than others, because it helpeth not onely to open some, but helpeth the generation of others, by reason of its *innate* heat. When Vitriol is separated by means of fire, then its spirit at first comes in a white form, after that there comes from its earth a spirit of a red condition, staying in the earth, the Salt being united with its expell'd Mercury and Sulphur, can sharpen them: the remainder that stayeth behinde, is a dead earth, of no efficacie. Let this suffice for your learning, and consider well what the Creator holds forth unto thee, in nature by this now kindled *ternarie*: for as you finde in Vitriols body three distinct things, as Spirit, Oyl, and Salt, even so you may expect from its own spirit again (which without the mingling of its Oyl, is driven from its matter) three distinct things, even as you did formerly from the body of Vitriol, which deserveth very well the name of *Speculum sapientiæ physicæ*, held forth purposely to man to view himself. For if you can separate this spirit of Vitriol as it ought, then that affords again unto you three *principles*, out of which onely, without any other addition, since the beginning of the world the Philosophers stone hath been made: from that you have to expect again a spirit of a white form, an Oyl of red quality, after these two a Christalline Salt, these three being duely joyned in their perfection, generate no lesse than the Philosophers great stone: for that white spirit is meerly

meerly the Philoſophers Mercury, the red Oyl is the Soul, and the Salt is that true Magnetick body, as I told you formerly. As from the ſpirit of Vitriol is brought to light the red and white tincture, ſo from its Oyl there is made *Venus* her *tincture*, and in the Center they are much diſtinct aſunder, though they dwell in one body, poſſeſſing one lodge: it matters not, for the will of the *Creator* was ſo, to hide that myſtery from unworthy men: obſerve and conſider it well, if ſo be you intend to be a true follower of Philoſophers: In this knowledge lyeth hid an irrecoverable errour, worldly wits cannot conceive of it, that the ſpirit of Vitriol, and the remaining Oyl ſhould be of ſo great diſtinction in the vertue. Touching their properties, the ſpirit being well diſſolved, and brought into its three *principles*, Gold and Silver onely can be made by it, and out of its Oyl onely Copper, which will be apparent in a proof made. The condition of the ſpirit of Vitriol, and its remaining Oyl is this, that where there is *Copper* and *Iron*, the *Solar* ſeed commonly is not far from it, and again where there is ſeed of Gold at hand, Copper and Iron is not far from it, by reaſon of its attractive Magnetick quality and love, which they, as tinging ſpirits in a viſible manner continually bear one to another. Therefore *Venus* and *Mars* are penetrated & tinged with the ſuperabounding tincture of Gold, and in them there is found much more the *root* of the *red tincture*, than *in Gold* it ſelf, as I made further relation of it in my other books, unto which there belongeth alſo the *Mineral* of *Vitriol*, which goeth beyond theſe in many degrees, becauſe its ſpirit is meer Gold and *rubedo*, a crude indigeſted tincture, and in very truth (as God himſelf is) is indeed not found otherwiſe.

But this ſpirit, as you heard, muſt be divided into certain diſtinct parts, as into a ſpirit, ſoul, and body, the ſpirit is the Philoſophick water, which though viſibly parted aſunder, yet can never be ſeparated *radically*, (becauſe of their unavoidable affinity they bear, and have one to another) as it appeareth plainly, when afterward they are joyned,

joyned, the one in their mixture embraceth the other, even as a Magnet draweth Iron, but in a meliorated eſſence, better than they had before their diſſolution. This is the thrift, beginning, middle, and end of the total Philoſophick wiſdom, affording riches and health, and a long life; it may rather be ſaid, and really proved, that this ſpirit is the eſſence of *Vitriol*, becauſe this Spirit and Oyl do differ ſo much, and were never united radically, becauſe the Oyl cometh after the ſpirit, each can be received apart; This fiery ſpirit may rather and more fitly be called an effence, ſulphur, and ſubſtance of Gold, and it is ſo, though he lyeth lurking in Vitriol as a ſpirit.

This golden water, or ſpirit drawn from Vitriol, contains again a ſulphur and Magnet, its ſulphur is the *anima*, an incombuſtible fire, the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the ſame, and are inſeparable Companions. Firſt in a gentle heat is diſſolved the undigeſted Mercurial ſpirit, by this is further extracted, after a Magnetick quality, the *ſulphureous anima*, in that earth ſticketh the Salt, which is extracted alſo in a Magnetick way by the Mercurial ſpirit, ſo ſtill the one is a Magnet unto the other, bearing a Magnetick love to another, as ſuch things, where the laſt together with the *medium* is drawn forth by the firſt, and are thereby generated, and thus take their beginning. In this ſeparation and diſſolution the ſpirit, or Mercury is the firſt Magnet, ſhewing its Magnetick vertue toward the ſulphur and Soul, which he *quaſi Magnes* attracteth, this ſpirit *per medium diſtillationis* being abſolved and freed, ſheweth again its Magnetick power toward the ſalt, which he attracteth from the dead earth; after the ſpirit is ſeparated from it, then the Salt appeareth in its purity: if that proceſſe be further followed, and after a true order and meaſure the conjunction be undertaken, and the Spirit and Salt be ſet together into the Philoſophick furnace, then it appears again, how the heavenly ſpirit ſtriveth in a Magnetick way to attract its own Salt, it diſſolveth the ſame within XL.

dayes, bringeth it to an uniform water with it ſelf, even as the Salt hath been before its coagulation. In that deſtruction and diſſolution appeareth the hugeſt blackneſſe and *Eclipſe*, and darkneſſe of the earth, that ever was ſeen. But in the exchange thereof a bright glittering whiteneſſe appearing, then the caſe is altered, and the diſſolved fluid wateriſh Salt turns into a Magnet; for in that diſſolution it layeth hold on its own ſpirit, which is the ſpirit of Mercury, attracteth the ſame powerfully like a Magnet, hiding it under a form of a dry clear body, bringing the ſame by way of uniting into a deep coagulation and firm fixedneſſe by means of a continued fire, and the certain degrees thereof.

The King with the white Crown being thus generated, and by exiceation of all humidities being brought to a fixed ſtate, then is it nothing elſe, but earth and water, though the other Elements be hid therein inſenſibly; however, both theſe keep the predominance, though the ſpirit turn to earth, and can never be ſeen in a watery form, and this double new born body abideth ſtill in its Magnetick quality; for as ſoon as his departed Soul is reſtored after its white fixation, then like a Magnet he attracteth the ſame again, uniteth with it, then are they exalted to their higheſt tincture and *rubedo*, with a bright tranſparentneſſe and clarity. Thus in brief you have a ſhort relation of Vitriols, Sulphur, and Magnet. Pray to God for grace, that you may conceive aright of it, put it then to good uſe, and be mindfull of the poor and needy.

At the cloſing I annect this briefly, to hold forth unto you a natural proof, that you preſently fling and throw down the *Sophiſter*, and take his Scepter from him. Note, that from all Metals, eſpecially from *Mars* and *Venus*, which are very hard and almoſt fixed Metals, of each apart can be made a *Vitriol*; this is the reduction of a Metal into a Mineral: for Minerals grow to Metals, and Metals were at firſt Minerals, and ſo Minerals are *proxima materia* of Metals, but not *prima*: from theſe vitriol may be made, other reductions,

ons, namely a ſpirit is drawn from them by the vertue of fire.

This ſpirit being driven over, then there is again a reduction of a Mineral into its ſpiritual eſſence, and each ſpirit in its reduction keepeth a Metalline property: but this ſpirit is not the *prima materia*. Who is now ſo groſſe and abſurd, that ſhould not be able to conceive further and believe, that by theſe reductions from one to the other there be a way to *prima materia*, and at laſt to the ſeed it ſelf, both of Metals and Minerals: though there be no neceſſity to deſtroy Metals, becauſe their ſeed in the Minerals is found openly fixed.

O good God, what do theſe ignorant men think! is not this a very eaſie, and Childrens like labour? the one begets the other, and the one cometh from the other, is there not bread bak'd of Corn, upon diſtinct works? But the World is blinde and will be ſo to the end of it: Thus much at this time, and commit thee to the protection of the Higheſt.

End of the third Part.

THE FOURTH PART OF BASILIUS VALENTINUS His last TESTAMENT,

The Manuals *wherein he treateth, how Metals and fitting Minerals may* Particulariter *be brought to their highest preparation.*

LONDON,
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THE FOURTH PART, OF

Particulars *from the ſeven Metals, how they may be prepared with profit.*

Firſt of the Sulphur of *Sol*, whereby *Lune* is tinged into good Gold.

TAke of pure Gold, which is three times caſt through *Antimony*, and of well purged *Mercury* vive, being preſt through leather, ſix parts, make of it an *Amalgame*, to the quantity of this Amalgame grinde twice as much of common Sulphur, let it evaporate on a broad pan in a gentle heat under a Muffle, ſtirring it ſtill with an Iron hook, let the fire be moderate, ſy the matter do not melt together, this Gold calx muſt be brought to the colour of a Mary-gold flower, then is it right; then take one part of Salpeter, one part of Salarmonic, half a part of grinded peebles, draw a water from it. Note, this water muſt be drawn warily and exactly: To draw it after the common way will not do it: he that is uſed to Chymick preparations, knows what he hath to do; And note, you muſt have a ſtrong ſtone Retort, which muſt be coated, to hold the ſpirits cloſely: its upper part muſt have a pipe, upward of half a ſpans length, its wideneſſe muſt bear two fingers breadth, it muſt be ſet firſt in a diſtilling furnace, which muſt be open above, that the upper pipe may ſtand out directly, apply a large receiver, lute it well: let your fire be gentle, then increaſe it that the Retort look glowing hot:

put a ſpoonfull of this ground matter in at the pipe, cloſe the pipe ſuddenly with a wet clout, the ſpirits come ruſhingly into the receiver: theſe ſpirits being ſetled, then carry in another ſpoon-full: in this manner you proceed till you have diſtilled all. At laſt give time to the ſpirits to be ſetled, to turn into water: this water is a helliſh diſſolving ſtrong one, which diſſolveth inſtantly prepared Gold calx, and laminated Gold, into a thick ſolution, of which I made mention above in the third part. This is that water, which I mentioned in my *ſecond Key*, which diſſolveth not onely Gold, but bringeth it to a volatility, carrying it over the helmet, whoſe *anima* may afterward be drawn from its torn body.

Note, the ſpirit of common Salt effecteth the ſame, if drawn in that manner, which I ſhall ſpeak of afterward. If three parts of this Salt-ſpirit be taken, and one part of *ſpiritus nitri*, it is ſtronger than Salarmoniek water: and is better, becauſe it is not ſo corroſive, diſſolveth Gold the ſooner, carrieth it over the helmet, maketh it volatile and fit to part with its ſoul; you have your choice to uſe which you think beſt, and may eaſier be prepared, thus: Take one part of the prepared Gold calx, and three parts of the water, which you make choice of, put it into a body, lute a helmet to it, ſet it in warm aſhes, let it diſſolve, that which is not diſſolved, pour three times as much water upon, that all diſſolve: let it cool, ſeparate the *feces*, put the ſolution into a body, lute a helmet to it, let it ſtand in a gentle heat day and night to *Balneo Mariæ*, if more *feces* be ſetled, ſeparate them, digeſt them again in the Balmy nine dayes and nights, then abſtract the water gently to a *ſpiſſitude*, like unto an Oyl in the bottom; this abſtracted water muſt be poured on that *ſpiſſitude*: this muſt be iterated often, that it grow weary and weak: remember you lute well at all times. To the oleity on the bottom pour freſh water, which was not yet uſed, digeſt day and night firmly cloſed, then ſet it in a ſand Capel, diſtil the water from it to a thickneſſe: make the abſtracted water warm, put it into a body, lute it,

abſtract it, iterate this work, and make all the Gold come over the helmet.

Note, at the next drawing always the fire muſt have one degree more: the Gold being come over into the water, abſtract the water gently from it in the Balmy, to the oleity, ſet the glaſſe into a cold place, there will ſhoot tranſparent Cryſtals, theſe are the vitriol of Gold, pour the water from it, diſtil it again unto an oleity, ſet it by for ſhooting, more Chryſtals will ſhoot, iterate it as long as any do ſhoot. Diſſolve theſe Cryſtals in diſtilled water, put to it of purged Mercury three times as much, ſhake it about, many colours will appear, an *Amalgame* falls to the ground, the water cleareth up, evaporate the *Amalgame* gently under a *muffle*, ſtirring it ſtill, with a wyar, at laſt you get a purple coloured powder, ſcarlet like, it diſſolveth in Vinegar into a bloud-redneſſe. Extract its *anima* with prepared ſpirit of wine, mixed with the ſpirit of common Salt, entred together into a ſweetneſſe; This tincture of *Sol* is like a tranſparent *Rubie*, leaving a white body behinde.

Note, without information you cannot attain unto the ſpirit of Salt, if it be not ſweet, it hath no extractive power; to the attaining hereof, obſerve theſe following manuals: take good ſpirit of Salt, dephlegmed exactly, driven forth, in that manner, as you ſhall hear anon.

Take one part of it, add half a part to it of the beſt ſpirit of wine, which muſt not have any phlegme, but muſt be a meer Sulphur of wine, and muſt be prepared in that manner, as I ſhall tell you anon: lute a helmet to it, draw it over ſtrongly, leave nothing behinde; to the abſtracted put more ſpirit of wine, draw it over, ſomewhat ſtronger than you did the firſt time, weigh it, put a third time more to it, draw it over again, well luted, putrifie this for half a moneth, or ſo long as it be ſweet, and it is done in Balmy very gently: thus the ſpirit of Wine and Salt is prepared, loſt its corroſity, and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared ſpirit of Salt and Wine, ſo much that it ſtand two fingers

fingers breadth over it, ſet it in a gentle heat, the ſpirit will be red ting'd, this red ſpirit muſt be canted off, pour a new ſpirit on that, which remained on the bottom, ſet it luted into a gentle heat, let it be tinged deeply, then cant it off, this work muſt be iterated, that the body of *Sol* remain on the bottom like *calx vive*, which keep, for therein ſticketh yet more of the Salt of Gold, which is effectual in wayes of Medicine, as ſhall be ſhowed anon.

Thoſe ting'd ſpirits put together, abſtract them gently in *Balneo*, there will be left a red ſubtile powder in the bottom, which is the true tinctur *animated*, or Sulphur of Gold, dulcifie it with diſtill'd rain water, it will be very ſubtil, tender, and fair. Take this extracted Sulphur of *Sol*, as you were taught, and as much of Sulphur of *Mars*, as you ſhall hear anon, when I treat of *Mars*: grinde them together, put it in a pure glaſſe, pour on it ſo much of ſpirit of *Mercury*, let it ſtand over it two fingers breadth, that the matter in it may be diſſolved, ſee to it that all diſſolve into a Ruby-like Gold-water, joyntly drive it over, then is it one, and were at firſt of one ſtem, keep it well, that nothing of it evaporate, put it to ſeparated *ſilver calx*, being precipitated with pure Salt, and afterward well edulcorated, and dried, fix it together in a fiery fixation, that it ſublime no more: then take it forth and melt it in a wind-oven, let it ſtream well, then you have united Bride and Bridegroom, and you brought them unto Gold of a high degree: Be thankfull to God for it as long as you live.

I ſhould give further direction, how this extracted Soul of *Sol* ſhould be further proceeded in, and to make it potable, which miniſtreth great ſtrength, and continued health unto man. But it belonging unto Medicinals, I delay it to that place, where further mention ſhall be made of.

At this preſent I will ſpeak onely how the white *Solar* body ſhall further be anatomized, and that by Art its *Mercurie* current, and its *Salt* may be obtained. The proceſſe of it is thus:

Take

Take the white body of *Sol*, from which you have drawn its *anima*, reverberate it gently for half an hour, let it become corporeal, then pour on it well rectified hony-water, which is corrosive, extract its Salt in a gentle heat, it is done in ten dayes space, the Salt being all extracted, abstract the water from it in *Balneo*, edulcorate the Salt with iterated distillings, with common distilled water, clarifie it with spirit of wine, then you have *Sal auri*, of wch you shall hear more in its due place, of the good qualities it hath by way of Medicine upon man. On the remaining matter pour spirit of *Tartar*, of which in another place, because it belongeth unto Medicinals: digest these for a moneths time, drive it through a glasse, Retort into cold water, then you have quick Mercury of *Sol*, many strive to get it, but in vain.

There is one mystery more in Nature, that the white *Solar* body having once lost its *anima*, may be ting'd again, and brought to be pure Gold, which mystery is revealed to very few: I shall give a hint of it, that you may not grumble at me to have concealed any point in the work.

I hope you have considered and taken to heart, what I have entrusted you withall about the universal stone of Philosophers in my third part, namely how it resteth meerly upon the white spirit of Vitriol, and how that all three principles are found onely in this spirit, and how you are to proceed in, and to bring each into its certain state and order.

Take the Philosophick *Sulphur*, which in order is the second principle, and is extracted with the spirit of *Mercury*, pour it in the white body of the *King*, digest it for a moneth in a gentle *Balmy*, then fix it in ashes, and at last in sand, that the brown powder may appear, then melt it wth a fluxing powder made of *Saturn*, then will it be malleable and fair Gold, as it was formerly, in colour and vertue nothing defective.

But note, the Salt must not be taken from the *Solar* body, of which I made mention formerly, in a repetition of the

the xii. *Key*, where you may read of. There may be prepared yet in another manner a tranſparent Vitriol, from Gold in the following manner.

Take good *Aqua Regis* made with *Sal armoniac*, 1. pound, *id eſt*, diſſolve four ounces of Salmiac in *Aquafort*, then you have a ſtrong *Aqua Regis*, diſtil and rectifie it often over the helmet, let no *feces* ſtay behinde, let all aſcends be tranſparent. Then take thinly beaten Gold rolls, caſt formerly through *Antimonie*, put them into a body, pour on it *Aqua Regis*, let it diſſolve as much as it will, or as you can diſſolve in it: having diſſolved all the Gold, pour into ſome Oyl of *Tartar*, or Salt of *Tartar* diſſolved in fountain water, it begins to tiſſe, having done tiſſing, then pour in again of the Oyl, do it ſo long that all the diſſolved Gold be fall'n to the bottom, and nothing more of it precipitate, & the *Aqua Regis* clear up. This being done, then cant off the *Aqua Regis* from the Gold calx, edulcorate it with common water, eight, ten, or twelve times: the Gold calx being well ſetled, cant off that water, and dry the Gold calx in the aire, where the Sun doth not ſhine, do it not over a fire, for as ſoon as it feeleth the leaſt heat it kindleth, and great damage is done, for it would fly away forcibly, that no man could ſtay it. This powder being ready alſo, then take ſtrong Vinegar, pour it upon, boyl it continually over the fire in a good quantity of Vinegar, ſtill ſtirring it, that it may not ſtick unto the bottom, for xxiv. hours together, then the fulminating quality is taken from it: be carefull you do not endanger your ſelf: cant off that Vinegar, dulcifie the powder, and dry it. This powder may be driven *per alembicum* without any corroſive, bloud-red, tranſparent and fair, which is ſtrange, and uniteth willingly with the ſpirit of wine, and by means of coagulation may be brought to a *Solar* body.

Do not ſpeak much of it to the vulgar: if you receive any benefit by and from my plain and open information, be thus minded, to keep theſe myſteries ſecret ſtill to thy dying day, and make no ſhew of it, elſe thou art naked and

lyeſt

lyeſt open to the Devils temptations in all thy wayes: therefore pray give attention to what I ſhall tell thee, for I will impart unto thee this *Arcanum* alſo, and entruſt thee upon thy conſcience with it.

Take good ſpirit of wine being brought to the higheſt degree, let fall into it ſome drops of ſpirit of Tartar, then take thy Gold powder, put to it three times as much of the beſt and ſubtileſt common flowers of ſulphur, grinde theſe together, ſet it on a flat pan under a *muffle*, give to it a gentle fire, let the Gold powder be in a glowing heat, put it thus glowing into the ſpirit of wine, cant off the ſpirit of wine, dry the powder againſt a heat, it will be porous. Being dried, then add to it again three parts of *flores ſulphuris*, let them evaporate under a *muffle*, neal the remaining powder in a ſtrong heat, and put it in ſpirit of wine: iterate this work ſix times, at laſt this Gold powder will be ſo ſoft and porous as firm butter, dry it gently, becauſe it melteth eaſily. Then take a coated body, which in its hinder part hath a pipe, lute a helmet to it, apply a receiver, ſet it freely in a ſtrong ſand Capel, let your firſt fire be gentle, then increaſe it, let the body be almoſt in a glowing heat, then put in the ſoftned well dried Gold powder, being made warm, behinde at the hollow pipe, ſhoot it in nimbly, there come inſtantly red drops into the helmet, keep the fire in this degree ſo long, till nothing more aſcendeth, and no more drops fall into the Receiver. Note, in the Receiver there muſt be of the beſt ſpirit of wine, into which the drops of Gold are to fall.

Then take this ſpirit of wine, into which the Gold drops did fall, put it in a pellican, ſeal it *Hermetice*, circulate it for a moneth, it turneth then to a blood-red ſtone, which melteth in the fire like Wax, beat it ſmall, grinde among it *Lunar calx*, melt them together in a ſtrong pot, being grown cold, put it in *aquafort*, there precipitateth a black *calx*, melt it, then you finde much good Gold, as the Gold powder and the ſpirit of wine together with the moyety, as the added *Lunar calx* did weigh, but one moye-

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ty of the *Lunar calx* is not ting'd, the other is as good as it was to be uſed. If you hit this rightly, then be thankfull to God: if not, do not blame me, I could not make it plainer unto thee.

Now if you will make this Vitriol, then take the powder formerly made, boyled in Vinegar, pour on it good ſpirit of common Salt, mingled with Salpeter water, and the ſpirit of Salt of *Niter*, this Salpeter water is made, as *aqua Tartari* is made with Salpeter; Gold is diſſolved in this water: which being done, then abſtract the water to a thickneſſe, ſet it in a Cellar, then there ſhooteth a pure Vitriol of *Sol*, the water which ſtayeth with the Vitriol muſt be canted off, diſtil it again to a *ſpiſſitude*, ſet it in the Cellar, more of the Vitriols will ſhoot, iterate this work as long as any Vitriol ſhooteth. If you are minded to make the Philoſophers ſtone out of *Solar Vitriol*, as ſome phantaſtick men endeavor in that way, then be firſt acquainted and aſk counſel of thy purſe, and prepare ten, or twelve pound of this *Vitriol*, then you may perform the work very well, and the *Hungarian* Vitriol, and others digged out of Mines will permit thee to do it. You may extract from this Vitriol alſo its Sulphur and Salt, with ſpirit of wine, which being all eaſie work, it is needleſſe to deſcribe it.

Now followeth the Particular *of* Lune, *and of the extraction of its* Sulphur *and* Salt.

TAke of *calx vive*, and common Salt, *ana*, neal them togeather in a Wind-oven, then extract the Salt purely from the *calx* with warm water, coagulate it again, put to it an equal quantity of new *calx*, neal it, extract the Salt from it, iterate it three times, then is the Salt prepared.

Then take the prepared *Lunar calx*, *ſtratifie* the *calx* with prepared Salt in a glaſſe Viol, pour ſtrong water on it, made of equal quantities of *Vitriol* and *Salpeter*, abſtract the

aqua-

aquafort from it, iterated a third time, at laſt drive it ſtrongly, let the matter well melt in the glaſſe, then take it forth, your *Lune* is tranſparent and blewiſh, like unto an *ultra marine*. Having brought *Lune* thus far, then pour on it ſtrong diſtilled Vinegar, ſet it in a warm place, the Vinegar is ting'd with a tranſparent blue, like a *Saphir*, and attracteth the tincture of *Lune*, being ſeparated from the Salt, all which comes from *Lune* goeth again into the Vinegar, which muſt be done by *edulcora ion*, then you will finde the *Sulphur* of *Lune* fair and clear. Take one part of this *Sulphur* of *Lune*, one half part of the extracted *Sulphur* of *Sol*, ſix parts of the ſpirit of *Mercurie*, joyn all theſe in a body, lute it well, ſet it in a gentle heat, in digeſtion, that liquor will turn to a red brown colour; having all driven over the helmet, and nothing ſtand in the bottom, then pour it on the matter remaining of the ſilver you drew the Sulphur from, lute it well, ſet it in aſhes for to coagulate, and to fix it xl. dayes and nights, or when you ſee the *Lunar* body be quite dry, brown, and nothing of it doth any more riſe, or fume, then melt it quickly with a ſudden *flux-fire* before the blaſt, caſt it forth, then you tranſmitted the whole ſubſtance of Silver into the beſt moſt malleable Gold.

Of this *particular* of Silver, I have made mention in another place, namely in the repetition of my 12th. *Keys*, where I wrote that the ſpirit of Salt alſo can deſtroy *Lune*, ſo that a *potable Lune* can be made of it: Of which *potable Lune* in the laſt part mention ſhall be made of. You muſt note, that further muſt be proceeded with *Lune*, and a more exact *anatomy* muſt be made upon *Lune*, thus:

When you perceive that the *Sulphur* of *Lune* is wholly extracted, and the Vinegar takes no more tincture from her, nor the Vinegar doth taſte any more of Salt, then dry the remaining *calx* of Silver, put it into a glaſſe, pour on it *corroſive* Hony water, as you did to the Gold, yet it muſt be clear, and without any *feces*, ſet it in a warmth, for four, or five dayes, extract *Lune's Salt*, which you may perceive, when

when the water groweth white. The Salt being all out of it, then abſtract the Honey water, *edulcorate* the corroſiveneſſe by diſtilling, and clarifie the Salt with ſpirit of wine, the remaining matter muſt be *edulcorated* and dried, pour upon it ſpirit of *Tartar*, digeſt it for half a moneth, then proceed as you did with the Gold, then you have *Mercurie* of *Lune*. The ſaid Salt of *Lune* hath excellent vertues upon mans body, of which I ſhall ſpeak in another place. The efficacie of its Salt and Sulphur may be learned by this following proceſſe.

Take off the ſky-coloured Sulphur, which you extracted from *Lune*, & is rectified with ſpirit of wine, put it in a glaſs, pour on it twice as much of ſpirit of *Mercurie*, which is made of the white ſpirit of *Vitriol*, as you have heard in the ſame place. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much of ſpirit of *Mercurie*, lute well both glaſſes, ſet them into a gentle Balmy for eight dayes and nights, look to it that the Sulphur and Salt looſe nothing, but keep their quantity as they were driven out of the Silver. Having ſtood theſe eight dayes and nights, then put them together into a glaſſe, ſeal it *Hermetice*, let it in gentle aſhes, let all be diſſolved, and let it be brought again into a clear and white *coagulation*, at laſt fix them by the degrees of fire, then the matter will be as white as Snow, thus you have the white tincture, which with the *volatile* diſſolved *anima* of *Sol* you may animate, fix, bring to the deepeſt redneſſe, and at laſt *ferment*, and *augment* the ſame in *infinitum*, the ſpirit of *Mercurie* being added thereunto. And note, that upon Gold a proceſſe is to be ordered, with its *Sulphur*, and *Salt*.

If you underſtood how their *primum mobile* is to be known, then is it needleſſe in this manner, and to that purpoſe to deſtroy Metals, but you may prepare every thing from, or of their firſt eſſence, and bring them to their full perfection.

Of the Particular *of* Mars, *together with the extraction of its* Anima *and* Salt.

TAke of red Vitriol Oyl, or Oyl of Sulphur one part, and two parts of ordinary Well-water, put those together, dissolve therein filings of steel, this dissolution must be filtred being warm'd, let it gently evaporate a third part of it, then set the glasse in a cool place, there will shoot Crystals as sweet as Sugar, which is the true *Vitriol* of *Mars*, cant off that water, let it evaporate more, set it again in a cold place, more Crystals will shoot, neal them gently under a muffle, stirring it still with an Iron-wyar, then you get a fair purple coloured powder, on this powder cast distill'd Vinegar, extract the *anima* of *Mars* in a gentle Balmy, abstract again the Vinegar, and *dulcorate* the *anima*. This is the *anima* of *Mars*, which being added to the spirit of *Mercurie*, and united with the *anima* of *Sol*, tingeth *Lune* into *Sol*, as you heard about the Gold.

Of the Particular *of* Venus, *what mysteries there are hid therein, and of the* Extraction *of its* Sulphur *and* Salt.

TAke as much of *Venus* as you will, and make *Vitriol* of it, after the usual and common practise: or take good Verdigreece, sold in shops, it effecteth the same, grinde it small, pour on it good distill'd Vinegar, set it in a warmth, the Vinegar will be transparent green, cant it off, pour on the remaining matter on the bottom new Vinegar, iterate this work as long as the Vinegar taketh out any tincture, and the matter of the Verdigreece on the bottom lieth very black: put the ting'd Vinegar together, distil the

Vinegar from it to a dryneſſe, elſe a black Vitriol will ſhoot, thus you get a purified Verdigreece, grind it ſmall, pour on it the juyce of immature Grapes, let it ſtand in a gentle heat, this juyce maketh a tranſparent tincture, as green as a *Smarag'd*, and attracteth the red tincture of *Venus*, which affords an excellent colour for Painters, Limmers, and others for their ſeveral uſes.

When the juyce extracts no more of the tincture, then put all the extractions together, abſtract the moyety of this juyce gently, ſet it into a cool place, there ſhooteth a very fair Vitriol, if you have enough of that, then you have matter enough to *reduce* the ſame, and to make of it the Philoſophers ſtone, in caſe you ſhould make a doubt to perform this great myſtery by any other Vitriol. Of this preparation I have ſpoken already *Parabolicè* in the book of the *Keyes*, in the Chapter of the Wine-vineger, where I ſaid, that the common *Azoth* is not the matter of our ſtone, but our *Azoth*, or *materia prima* with the common *Azoth*, and with the Wine, which is the out-preſt juyce of unripe Grapes, and with other waters alſo muſt be prepared, theſe are the waters wherewith the body of *Venus* muſt be broken, and be made into Vitriol, which you muſt obſerve very well, then you may free your ſelves from many troubles and perplexities.

But eſpecially note, that the way of the *Univerſal* with this Vitriol is underſtood in the ſame manner, and is thus conditioned, as I told you in the third part of the *univerſal*, and pointed at the common *Hungarian Vitriol*, and even as well out of *Mars*, put *Particulariter* to be dealt upon with *Venus*. Therefore know, that it may be done with great profit, if you drive forth the red Oyl of *Vitriol*, and diſſolve *Mars* in it. And Cryſtalliſe the ſolution, as you were told, when I treated of *Mars*. For in this diſſolution and coagulation *Venus* & *Mars* are united, this *Vitriol* muſt be melted under a *muffle* unto a pure red powder, and muſt be extracted further with diſtill'd Vinegar, as long as there is any redneſſe in it, then you get the *anima* of *Mars*, and of *Ve-*

nus

nus doubled, of this doubled vertue after the addition of the *anima* of *Sol*, which you made in the before quoted quantity take twice as much of *Silver calx*, and fix it, as you heard when I spoke of the *Particular* of *Mars* and of *Sol*.

But note, that there muſt be twice as much of the ſpirit of *Mercurie*, then there was allowed in that place, but in the reſt the proceſſe is alike. The Salt of *Venus* muſt be extracted when the juyce taketh no more of the green tincture, then take the remaining matter, dry it, pour Honey water upon it, then that Salt goeth in that heat for five, or ſix dayes, and clarifie it with ſpirit of Wine, then is the Salt ready for your Medicine.

Of the Particular *of* Saturn, *together with the extraction of its Soul and Salt.*

MOſt men hold and count *Saturn* an unworthy and mean Metal, and is abuſed moſt baſely in ſeveral expeditions, whereas, if known in its internals, more laudable exploits would be performed with it, and many excellent Medicines be prepared of it. Being it is my intention to put an Elucidation to my former writings, to leave it after me for a *legacie* unto poſterity, that ſimple men of ordinary capacity might know and conceive alſo of the things I formerly wrote of, which after the reſurrection of my fleſh my ſelf ſhall bear record unto, that I have written more then was meet, which others before me have purpoſely concealed: it being my purpoſe to declare fundamentally all ſuch *Particulars*, which formerly at large I diſcourſed of in a Philoſophick manner, thus: that this my Declaration made in my decrepite age be noted conſciouſly by thoſe into whoſe hands it comes, that this my Revelation, which in Gods providence will be diſpoſed of, to be a lamp of truth unto all the world, may not be imputed unto unworthy

men of Gods myſteries, which acknowledge not the Creator of them in a pure humble and penitent heart, perſevering converſation, and a fervent purpoſe to incline unto and towards him. This preſent writing I leave as a precious badge with an earneſt proviſo, that men would look and obſerve carefully every letter contained in this, and others of my writings, which in all fidelity I hold forth unto them: And begin now with *Saturn*, who in all probability after Aſtronomick rules is the higheſt and chiefeſt Lord in the cœleſtial ſpheres, by whoſe influence the *ſubterranean Saturn* hath its life and coagulation, putting that black colour on it, the reſt from the beſt to the worſt follow after, whoſe ſplendour enlightneth that whole firmament, and is incorruptible.

I ſhould ſpeak ſomething of *Saturns Nativity*, from whence he taketh his off-ſpring, but in this place I do not hold it requiſite (being there hath been mention made of it in ſeveral places in my other books) becauſe it is to no purpoſe for *Novices*, and to repeat all, would increaſe the volume, which I do not intend, purpoſing onely to elucidate ſuch things, which formerly have been delivered in obſcure terms.

Note, *Saturn* is not to be thus ſlighted by reaſon of its external deſpicable form, if he be wrought in a due proceſſe after the Philoſophers way, he is able to requite all the pains the Art-ſeeking Laborers beſtow on him, and will acknowledge him rather to be the Lord, and not the ſervant: a Lords honour is due unto him, not onely in reſpect of mans health, but in reſpect alſo of meliorating of Metals: the preparation of it is thus:

Take red Minium, or Ceruſe, theſe are of ſeveral worths, the one is better before the other, according to their ſeveral examinations, thoſe that are ſold in ſhops are ſeldom pure, without their due additionals: my adviſe is, that every Artiſt undertake himſelf the deſtruction of *Saturn*, the proceſſe of it is ſeveral, of the beſt I give this hint:

Take pure Lead, which yields to the hammer, as much

as

as you pleaſe, laminate it thinly, the thinner the better, hang theſe lamins, or a large glaſſe filled with ſtrong Vinegar, in which is diſſolved a like quantity of the beſt Salarmonic, ſublimed thrice with common Salt, ſtop the glaſſes mouth very cloſely, that nothing evaporate, ſet the glaſſe in aſhes of a gentle heat, otherwiſe the ſpirits of the Vinegar and Salarmonick aſcend, and touch the Saturnal lamins; at the tenth, or twelfth day you will ſpie a ſubtile Ceruſe hanging on theſe lamins, bruſh them off with a Hares foot, go on, get enough of this Ceruſe, provided, you buy good wares, if ſophiſticated, you labour in vain. Take a quantity of it, if you pleaſe, put it in a body, pour ſtrong Vinegar on it, which ſeveral times hath been rectified, and was fortified at the laſt rectification with a ſixtieth part of ſpirit of vulgar Salt, dephlegmed, and drawn over: ſtop the body well, or which is better, lute a blende head to it, ſet the body in aſhes to be digeſted, ſwing it often about, in few dayes the Vinegar begins to look yellow and ſweet, as the firſt, iterate it a third time, it is ſufficient. The remnant of the Ceruſe ſtayeth in the *bodies* bottom unſhapely, filter the ting'd Vinegar clearly, that is of a tranſparent yellowneſſe: put all the ting'd Vinegar together, abſtract two parts of it in *Balneo Mariæ*, let the third part ſtay behinde, this third part is of a reaſonable *Rubedo*, ſet the glaſſe in a very cold water, then the Chryſtalls will ſhoot ſooner, being ſhot, take them out with a woodden ſpoon, lay them on a paper for to dry, theſe are as ſweet as Sugar, and are of great energy againſt inflamed ſymptomes: abſtract the Vinegar further in *Balneo*, in which the Chryſtals did ſhoot, ſet that diſtillation aſide, for the ſhooting of more Chryſtals, and proceed with theſe as you did formerly.

Now take all theſe Chryſtals together, they in their appearance are like unto clarified Sugar, or Salpeter, beat them in a Morter of glaſſe, or iron, or grinde them on a a Marble unto an unpalpableneſſe, reverberate it in a gentle heat, to a bloud-like redneſſe: Provided, they do

not turn to a blackneſſe. Having them in a Scarlet colour, Put them in a glaſſe, pour on a good ſpirit of Juniper, abſtracted from its Oyl, and rectified ſeveral times into a fair, white, bright manner, lute the glaſſe above, ſet it in a gentle heat, let the ſpirit of Juniper be ting'd with a tranſparent redneſſe like bloud, then cant it off neatly from the *feces* into a pure glaſſe: with that proviſo, that no impure thing run along, on the *feces* pour other ſpirit of Juniper, extract ſtill, as long as any ſpirit taketh the tincture: keep theſe *feces*, they contain the Salt.

Take all theſe ting'd ſpirits together, filter them, abſtract them gently in *Balneo*, there remaineth in the bottom a neat Carnation powder, which is the *anima* of *Saturn*, pour on it Rain-water, often diſtill'd, diſtil it ſtrongly ſeveral times, to get off that, which ſtaid with the ſpirit of Juniper, and ſo this ſubtile powder will be edulcorated delicately: keep it in a ſtrong boyling, cant it off, then let it go off neatly, let it dry gently, for ſafeties ſake, reverberate it again gently for its better exiccation, let all impurity evaporate, let it grow cold, put it in a Viol, put twice as much of ſpirit of Mercury to it, which I told you of in the third part of the *univerſal*, entruſted you upon your conſcience with it, ſeal it *Hermeticè*, ſet it in a vaporous Bath, which I preſcribed at the preparation of the ſpirit of Mercury, called the Philoſophers *fimus equinus*, let it ſtand in the Myſtical Furnace for a moneth, then the *anima* of *Saturn* cloſeth dayly with the ſpirit of Mercury, and both become inſeparable, making up a fair tranſparent deeply ting'd red Oyl: look to the government of the fire, be not too high with it, elſe you put the ſpirit of Mercury as a volatile ſpirit to betake himſelf to his wings, forcing him to the breaking of the glaſſe: but if theſe be well united, then no ſuch fear look for, for one nature embraceth and upholdeth the other.

Then take this Oyl, or diſſolved *anima* of *Saturn* out of the Viol, it is of a gallant fragrancie, put it into a body, apply a Helmet to it, lute it well, drive it over, then ſoul

and

and ſpirit is united together, and fit to tranſmute Mercury precipitated into *Sol*.

The precipitation of Mercury is done thus: take one part of the ſpirit of Salt of Niter, and three parts of Oyl of Vitriol, put theſe together, caſt into it half a part of quick Mercury, being very well purged, ſet it in Sand, put a reaſonable ſtrong fire to it, ſo that the ſpirits may not fly away, let it ſtand a whole day and night, then abſtract all the ſpirits, then you finde in the bottom a precipitated Mercury, ſomewhat red, pour the ſpirits on it again, let it ſtand day and night, abſtract it again, then your precipitate will be more red than at the firſt, pour it a third time upon it, then abſtract ſtrongly, then your *precipitate* is at the higheſt *rubedo*, dulcifie it with diſtill'd water, let it ſtrongly be exiccated. Then take two parts of this precipitated Mercury, one part of the diſſolved *Saturnal* Oyl, put theſe together, ſet it in the aſhes, let all be fixed, not one drop muſt ſtick any where to the glaſſe. Then it muſt be melted with due additionals of lead; they cloſe together, afford Gold, which afterward at the caſting through *Antimony* can be exalted.

I have informed you hereof where I treated of *Mercury vive*. But note, that Mercury muſt not be precipitated, unleſſe with pure Oyl of *Vitriol*, or Oyl of *Venus*, with the addition of the ſpirit of Salt of Niter: Albeit ſuch Mercurie cannot be brought to its higheſt fixation, by way of precipitating, but its fix'd coagulation is found in *Saturn*, as you heard.

Beat the aboveſaid *Mercury* ſmall, grinde it on a ſtone, put it in a Viol, pour on it the diſſolved *Saturnal* Oyl it entreth inſtantly, if ſo be you proceeded right in the precipitation, ſeal the Viol *Hermetice*, fix it in aſhes, at laſt in ſand, to its higheſt fixation, then you have bound Mercury with a true knot, and brought him into a fix coagulation, which brought its form and ſubſtance into a meliora ion, with an abundance of ſuperfluous riches, if you carry it on a white precipitate, then you get onely ſilver, which holds but little of Gold.

One thing more I muſt tell thee about this proceſſe, that there is yet a better way to deal upon *Saturn*, with more profit, you ſeeker, that you may not have any cauſe to complain againſt my not declaring, take it thus: take two parts of the aboveſaid diſſolved Oyl, or of the *Saturnal* Soul, one part of *Aſtrum Solis*, and of *Antimonial Sulphur*, whole preparation followeth afterwards, two parts, half as much of *Sal* of *Mars*, as all theſe are, weigh them together, put all into a glaſſe Vial, let the third part of it be empty, ſet it in together to be fixed, then the Salt of *Mars* openeth in this compound, is fermented by it, and the matter begins to incline to a blackneſſe, for ten, or twelve dayes it is eclipſed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound, coagulate it firſt into a deep brown Maſſe, let it ſtand thus unſtirred in a continued heat, it turneth to a bloud-red body, encreaſe the fire, that you may ſee *Aſtrum Solis* be predominant, which appeareth in a greeniſh colour, like unto a Rain-bow: keep this fire continually, let all theſe colours vaniſh, it turneth to a tranſparent red ſtone very ponderous, needleſſe to be projected on Mercury, but tingeth after its perfection, and fixation all white Metals into the pureſt Gold. Then take of the prepared fixed red ſtone, or of the powder one part, and four parts of any of the white Metal, firſt let ♄ Metal melt half an hour, and let it be well clarified, then project the powder upon it let it drive well, and ſee that it be entred into the Metal, & the Metal begin to congeal, then is it tranſmuted into Gold, beat the pot in pieces, take it out, if it hath any Slacks, drive them with Saturn, then is it pure and malleable. If you carry it on Lune, then put more of the powder to it than you do upon *Jupiter* and *Saturn*, as half an ounce of the powder tingeth five ounces of *Lune* into *Sol*, let this be a miracle, fool not thy Soul with imparting this myſtery unto others, that are unworthy of it. Proceed with *Salt* of *Saturn*, as you were informed about *Mars* and *Venus*, onely diſtilled Vinegar performeth that, which Hony wa-

water did by the other, and clarifie it with ſpirit of Wine.

Of the Particular *of* Jupiter, *together with the extraction of its* Anima *and* Salt.

TAke Pumice ſtones, ſold in ſhops, neal them, quench them in old good Wine, neal them again, and quench them as you did formerly, let this nealing be iterated a third time, the ſtronger the Wine is you quench withall, the better it is, after that dry them gently, thus are they prepared for that purpoſe. Pulveriſe theſe Pumice-ſtones ſubtilly, then take good Tin, laminate it, ſtratifie in a cementing way in a reverberating Furnace, reverberate this matter for five dayes and nights in a flaming fire, it draweth the tincture of the Metal, then grinde it ſmall, firſt ſcraping the Tin-lamins, put it in a glaſſe body, pour on it good diſtilled Vinegar, ſet it in digeſtion, the Vinegar draweth the tincture, which is red-yellow, abſtract this Vinegar in *Balneo*, edulcorate the *Anima* of *Jupiter* with diſtilled water, exiccate gently, proceed in the reſt as you did with the *Anima* of *Saturn*, viz. diſſolve radically in, or with the ſpirit of *Mercury*, drive them over, pour that upon two parts of red *Mercury* precipitated, being precipitated with this *Venerean* ſanguine quality, then coagulate and fix: if done ſucceſſully, you may acknowledge *Jupiter*'s bounty, that gave leave to tranſmute this *precipitate* into Gold, which will be apparent at their melting. It performeth this alſo, it tranſmuteth ten parts of *Lune* into *Gold*, if other *Sulphurs* be added thereunto: force no more upon *Jupiter*, it's all he is able to do, being of a peaceable diſpoſition, he told all what he could do. The proceſſe about this Salt, is, to extract it with diſtilled Rain-water, clarified with ſpirit of Wine.

Of

Of the Particular *of* Mercury vive, *and of its* Sulphur *and* Salt.

TAke of quick *Mercury*, ſublimed ſeven times, *lib.* a half grinde it very ſmall, pour on it a good quantity of ſharp Vinegar, boyl it on the fire for an hour, or upward, ſtirring the matter with a woodden ſpatule, take it from the fire, let it be cold, the *Mercury* ſetleth to the bottom, and the Vinegar cleareth up: if it be ſlow in the clearing, let ſome drops of ſpirit of Vitriol fall in the Vinegar, it doth precipitate the other, for *Vitriol* precipitateth *Mercury vive*, *Sal* of *Tartar* precipitateth *Sol*, *Venus* and *common Salt* doth precipitate *Lune*, and *Mars* doth the like to *Venus*, a *lixivium* of Beech-aſhes doth it to *Vitriol*, and *Vinegar* is for *common Sulphur* in that way, and *Mars* for Tartar, and *Salpeter* for *Antimony*. Cant off the Vinegar from the *precipitate*, you will finde the *Mercury* like a pure waſh'd Sand, pour on it Vinegar, iterate this work a third time, then edulcorate the matter, let it dry gently.

Take two ounces of *Anima* of *Mars*, one ounce of *Anima* of *Saturn*, one ounce of *Anima* of *Jupiter*, diſſolve theſe in ſix ounces of *Mercurial* ſpirit, let all be diſſolved, then drive it over, leave nothing behinde, it will be a Golden water, like a tranſparent diſſolution of *Sol*, your prepared and edulcorated *Mercury* muſt be warm'd in a ſtrong Viol, pour this warm'd water gently on it, a tiſſing will be, ſtop the Viol, then the tiſſing is gone; then ſeal it *Hermeticè*, ſet it in a gentle Balmy, in ten dayes the *Mercury* is diſſolved into a graſſe green Oyl: ſet the Viol in aſhes for a day and night, rule your fire gently, this green colour turneth into a yellow Oyl, in this colour is hid the *Rubedo*, keep it in this fire. and let the matter turn to a yellow powder, like unto Orpiment; when no more comes over, then ſet the glaſſe in Sand for a day and a night, give a ſtrong fire to it,

let

let the fairest *Ruby-rubedo* appear, melt it to a fixedneſſe with a *fluxing* powder made of *Saturn*, it comes now to a malleableneſſe, one pound of it containeth two ounces of good Gold, as deep, as ever Nature produced any. Remember the poor, do not precipitate thy ſelf into an infernal abyſſe, by forgetting thy ſelf in not doing the duties you ought to perform in regard of the bleſſing,

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An Oyl made of Mercury, *and its* Salt.

TAke quick Mercury, being often ſublimed, and rectified with *Calx vive*, put it in a body, diſſolve it in a heat, in ſtrong *Nitrous* water, abſtract the water from it, the corroſiveneſſe which ſtayeth there, muſt be extracted with good Vinegar, well boyled in it: at laſt abſtract this Vinegar, the remainder of it muſt be dulcified with diſtill'd water, and then exiccated. Afterward on each pound muſt be poured *lib.* 1. of the beſt ſpirit of Wine, let it ſtand luted in putrefaction, then drive over what may be driven, firſt gently, then more ſtrongly, from that which is come over, abſtract the ſpirit of Wine *per Balneum*, there ſtayeth behinde a fragrant Oyl, which is *Aſtrum Mercurii*, an excellent remedy againſt *Venereal* diſeaſes.

Seeing the *Salt* and *Aſtrum* of *Mercury* is of the ſame Medicinal operation, I hold it needleſſe to write of each in particular, & will joyn their operation into one, and declare of it in the laſt part about the Salt of Mercury, becauſe they are of one effect in Medicinal operations. Take the made Oyl, or *Aſtrum Mercurii*, which by reaſon of its great heat keeps its own body in a perpetual running, caſting it on the next ſtanding earth, from which you formerly drew the Oyl. Set it in a heat, the Oyl draweth its own Salt; that being done, put to it a reaſonable quantity of ſpirit of Wine, abſtract it again, the Salt ſtayeth behinde, diſſolved in the freſh ſpirit of Wine, being *dulcified* by *cohobation*:

bobation: Then is the *Mercurial Sal* ready, and prepared for the Medicine, as ſhall be mentioned in the laſt part. *Mercury* is able to do no more, neither *Particulariter*, nor *univerſaliter*, becauſe he is far off from *Philoſophers Mercury*, as many are deceived in their fancies to the contrarie.

Of the Particular *of* Antimony, *together with the extraction of its* Sulphur *and* Salt.

TAke good *Hungarian* Antimony, pulveriſe it ſubtilly to a meal, calcine it over a gentle heat, ſtirring it ſtill with an Iron wyar, and let it be *albified*, and that at laſt it may be able to hold out in a ſtrong fire. Then put it into a melting pot, melt it, caſt it forth, turn it to a tranſparent glaſſe, beat that glaſſe, grinde it ſubtilly, put it in a glaſſe body of a broad flat bottom, pour on it diſtilled Vinegar, let it ſtand luted in a gentle heat for a good while, the Vinegar extracteth the antimonial tincture, which is of a deep redneſſe, abſtract the Vinegar, there remaineth a ſweet yellow ſubtile powder, which muſt be edulcorated with diſtilled water, all acidity muſt be taken off, exiccate it; pour on it the beſt graduated ſpirit of Wine, ſet it in a gentle heat, you have a new extraction, which is fair and yellow, cant it off, pour on other ſpirit, let it extract as long it can, then abſtract the ſpirit of Wine, exiccate, you finde a tender deep yellow ſubtile powder of an admirable Medicinal operation, is nothing inferior unto *potable Sol*.

Take two parts of this powder, one part of *Solar Sulphur*, grinde theſe ſmall, then take three parts of *Sulphur* of *Mars*, pour on it ſix parts of *Spirit* of *Mercury*, ſet it in digeſtion well luted, let the *Sulphur* of *Mars* be diſſolved totally, then carry in a fourth part of the ground-matter of of the Sulphur of *Antimony*, and of *Sol*, lute and digeſt, let all

all be diſſolved, then carry in more of your ground Sulphurs, proceed as formerly, iterating it ſo long till all be diſſolved, then the matter becomes a thick brown Oyl, drive all over joyntly into one, leave nothing behinde in the bottom, then pour it on a purely ſeparated *Lunar calx*, fix it by degrees of fire, then melt it into a body, ſeparate it with an *Aquafort*, ſix times as much of *Sal* is precipitated then above the ponderoſity the compound did weigh, & remainder of *Lune* ſerveth for ſuch works you pleaſe to put it unto.

The *Antimonial tincture* being extracted totally from its *Vitrum*, and no Vinegar takes more hold of any tincture, then exiccate the remaining powder, which is of a black colour, put it into a melting pot, lute it, let it ſtand in a reaſonable heat, let all the ſulphureous part burn away, grinde the remaining matter, pour on it new diſtilled Vinegar, extract its Salt, abſtract the Vineger, edulcorate the *acidity* by *cohobation*, clarifie ſo long, ſo that the water be white and clear. If you have proceeded well in your manuals, then the leſſer time will be required to extract the *Antimonial Salt*, as you ſhall hear of it. Whereby you may obſerve, that the *Antimonial Sulphur* is extracted in the following manner, and is of the ſame Medicinal operation, but is of a quicker and ſpeedier work, which is a matter of conſequence, and worthy to be taken notice of.

A ſhort way to make Antimonial Sulphur and Salt.

TAke good Vitriol, common Salt, and unſlaked Lime, of each one pound, four ounces of Sal armoniac, beat them ſmall, put them in a glaſſe body, pour on it three pound of common Vinegar, let it ſtand in digeſtion ſtopp'd for a day, put it afterward into a Retort, apply a re-

receiver to it, distil it, as usually an *aquafort* is distill'd. Take of the off drawn liquor, and of common Salt, one pound of each, rectifie them once more, let no muddinesse come over with it, all must come clear: then take one pound of pulverised antimonial glasse, pour this spirit on it, lute it well, digest, and let all be dissolved; then abstract the water in *Balneo Mariæ*, there remains in the bottom a black, thick, fluid matter, but somewhat dry, lay it on a glasse Table, set it in a Cellar, a red Oyl floweth from it, leaving some *feces* behinde, coagulate this red Oyl gently upon ashes, let it be exiccated there; then pour the best spirit of Wine on it, it extracteth a tincture which is bloud red, cast off that which is ting'd, pour other spirit of Wine on the remainder, let all redneſſe be extracted, thus you have the *tincture*, or *Antimonial Sulphur*, which is of a wonderfull Medicinal efficacie, and is *æquivalent* unto potable Gold, as you heard in the former processe. And its preparation serveth now to proceed with it *Particulariter*, as I shewed in the former. This black matter, which stayed behinde after the extraction of *Sulphur*, must be well exiccated, extract its snow-white Salt with distill'd Vinegar, edulcorate it, clarifie it with spirit of Wine, observe its vertues in *Medicina*, of the which in the last part.

Thus I conclude my fourth part also. Other mysteries in Nature, and some augmentations might be here annected, but I wave them, mentioning onely the chiefest of them, and are such, which may be wrought easily, and in a short time, and whereby good store of riches may be gotten. The rest, which are not of that importance, and may easily draw Novices into errours, bringing no profit for the present, may in good time by carefull practise be found out and obtained.

If you onely know those, whereby health and wealth is obtained, then these metalline Sulphurs in their compounds may bring great profit unto you, to write of all these circumstantially, is impossible to one man, it is of an infinite labour. Call upon God for grace and mercie: A fur-

fundamental Theorie affords the practick part, from thence flow infinite ſprings, all from one head. If you go otherwiſe to work, than I entreated you to do by the Creator of heaven and earth, then all your actions will be retrograde unto a temporal diſaſter.

I ſhould annex here the efficacies of other Minerals, which are next unto Metals: but ſeeing they are of no ability unto tranſmutation of Metals, but are onely Medicinal, and are qualified to do their work to the admiration of thoſe that make uſe of them, I leave them at this time. The Almighty hath put wonderfull vertues into Metalline Salts, which have been found approved ſeveral wayes.

End of the fourth Part.

gratis, even ſuch diſeaſes, which humane learning judged to be incurable: and if he got any riches, he ſupplied the wants of the needy.

Let not the vitious hearts and hands preſume to meddle with it, leſt in ſtead of a bleſſing they ſhould meet with a curſe. Therefore,

Procul hinc, procul ite profani.

In this book are contained theſe following heads.

1. He nature, condition, and property of Myne-works, in which Minerals and Metals do grow; of their firſt ſeed, birth, quality, and property, and of their exhalation and inhalation, how they are ſupported in their growth and augmentation.

2. The occaſion of Oars, Stones, Rocks, Marbles, of their paſſages and Cleſts, their Liquors, Juyces, Energies, and operations, *viz.* of Gold, Silver, Copper, Iron, Tin, Lead, Quick-ſilver, and of Minerals.

3. A plain literal expreſſion of that Univerſal Elixar, whereby a healthfull life is prolonged, all diſeaſes expelled, and abundance of riches obtained: with a perfect Declaration of the XII. Keyes.

4. A particular Deſcription of Metals, whereby their ſeveral endowments are declared, how they ſerve to keep man in perfect health, with many Manuals for the working of them to ſerve man to live more comfortably in outward means; and how Metals and Minerals in particular are brought to their higheſt preparation, whereby is procured that men may live in this World without wanting things neceſſary.

BASILIUS VALENTINUS
HIS
XII. KEYES,
Which is
A Treatiſe about the great ſtone of Philoſophers.

In which many thouſands, ſince the beginning of the World have wrought.

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THE PREFACE.

HUman fear coming upon me, I fell to conſider out of natures frailty the miſerableneſſe of this World, lamented within me the ſin, which our firſt Parents had committed, and how little of repentance there was for it, men ſtill growing worſe, an eternal puniſhment being ſet upon all impenitents: it made me to make haſte to out-run evil bid farewell to the World, vowing my ſelf to become Gods ſervant onely. Having ſpent ſome time in my Order, after I had done my appointed devotions, to draw my ſelf from idlenſſe and ſinfull thoughts, I took in hand for to imploy my ſucceſſive hours to ſome purpoſe, to anatomize natural things, to dive into Natures myſteries, a thing next the ſpiritual ones I found moſt comfortable and refreſhing. Having found many books in our Monaſtery, which Philoſophers had written a long time before me, which had dived very deeply into Nature's ſecrets, it encouraged me the more to learn that, which they knew, though in the beginning all fell very difficult, however upon my earneſt prayer unto God, the Lord bleſſed me in my undertakings.

In our Monaſtery there was one of my Fellows, who was mightily tormented with the ſtone, was often bed-rid, ſought after many Phyſicians, but none was able to cure him, was left hopeleſſe, taking his refuge to Gods omnipotencie. Then I began to anatomize Vegetables, extracted their Salt and quinteſſences, but none of all theſe would, or could help my ſick fellow; made tryals of many of them, but all were too weak to diſſolve the ſtone: I took his caſe into further conſideration, and intended to know fundamentally, what efficacie the great Creatour had put into Minerals and Metals; the more I ſought into them, the more I found, ſtill one ſecret iſſuing forth from the other: God bleſſed me herein, opened mine eyes, that I ſaw marvellous vertues in the Nature of Minerals and Metals, the great Creatour had implanted into them, inſomuch, that it is a hard matter to believe it.

Among theſe I hapned to get one Mineral, compoſed of many colours, which had many and rare vertues in Medicine, I drew its ſpiritual eſſence from it, whereby in few dayes I cured my diſeaſed Collegiate. For this Mineral ſpirit was very ſtrong, and ſtrengthned the weak ſpirit of my brother, and lived a long time after that cure. He prayed dayly and hourly for me as long as he lived, even to his dying moment; his, and other mens prayers availed ſo much with the great Creatour, that by his bleſſing and mine endeavours were revealed many great matters unto me, which he did not reveal unto worldly wiſe men.

This Philoſophick ſtone for mans health and ſuſtentation of him in this valley of miſery I reveal unto poſterity, as much as is meet for me to do, following herein the ſteps of my predeceſſors, theſe Philoſophick informations are enigmatick and ſhort, but are a rock on which Truth may firmly be builded. I wiſh good ſucceſſe and bleſſings from above to the undertakers herein. Amen.

The Contents of this Book, are

I. OF the great ſtone of Ancient Philoſophers.

II. The XII. Keyes, whereby the doors to the Philoſophers ſtone are opened, and the deep Fountain of health and wealth floweth from thence.

III. A ſhort repetition of his writings about the Philoſophick ſtone, wherein is plainly held forth the true Philoſophick light: whereunto is annexed an information of Quick-ſilver, Antimony, Vitriol-water, common Sulphur, Calx vive, Arſenic, Salpeter, Salmiac, Tartar, Vinegar, and Wine.

IV. Of Microcoſme, or Mans body, what it containeth, of what it is compoſed, the whole contents thereof, and of its iſſue and end.

V. Of the great myſtery of the World, and its Medicinals belonging to man.

VI. Of the *Magiſterium* of the VII. Planets, their eſſence, properties, vertues, operation, and revolution, and their admirable hidden myſtical qualities.

Of

Of the great Stone of the Ancient Philosophers, written by Basilius Valentinus.

DEar friend, and well-wisher unto Art, in my Preface I promised to such, which are desirous to learn, and to dive into Natures condition, to shew, and to speak of that corner stone, as much as I am permitted from above to do out of what the Ancient Philosophers have prepared their stone, whereby they prolonged their lives in a continued health, and whereby they got their riches also, to live comfortably in this miserable world. For the performing of my promise, not leading you into any tedious sophistick labyrinths, but discloſing the very head-spring of all goodnesse, you are to note and to take into serious consideration my following expressions, if so be your intent is to learn any thing concerning this Art; I do not purpose to use any prolixity in words, for that were to no purpose: I do love few words, which are full of pith.

Note, it is given but to few men to attain unto the mastery of this Art; though many strive, and endeavour to work upon that structure, yet the true knowledge, and the attaining thereunto the great Creator hath made common,

but beſtoweth it onely on ſuch, which hate lies, and love truth, and intend ſeriouſly and groaningly to get this Art: and chiefly ſuch men are fit for it, which love God unfainedly, and pray earneſtly unto him for ſuch a knowledge.

Therefore I tell you for a meer truth, that in caſe you intend to go about the making of this ſtone, you be a follower of that I inform you of, and before all things pray unto the great Creator, to beſtow his bleſſing upon you herein, and if you have ſinned, confeſſe unto him, with a full reſolution never to do evil again, but lead a godly life, and that your heart may be enlightned in all good things, and remember, when ever you are preferred to any honour, to be helpfull to the poor and needy, to deliver them out of their miſery, making them glad with thy helping hand, that the Lord may beſtow the greater bleſſings upon you, and you may thereby be confirm'd in faith, that there is a Throne in Heaven prepared for ſuch a one, hereafter to live in eternal bleſſe.

My friend, deſpiſe not to read good, and real writings of ſuch men, which had the Philoſophick ſtone before us, for from them I had it, next unto Gods revelation: the reading of their books muſt be frequently iterated, then the fundamentals thereof will the better ſtick to the memory, and truth, like a burning Candle, be not extinguiſht.

Be induſtrious in your careſull working, ſearch into Scriptures continually, be not prepoſſeſſed with opinions, follow after the unanimous concurrence of Philoſophers: a wavering man is eaſily brought into wrong wayes, and ſuch men which have wavering mindes, ſeldom build firm houſes.

Seeing the ſtone of the moſt ancient Philoſophers doth not come, or ſpring from things which are combuſtible, becauſe this ſtone is freed from all dangers, fire may put him unto; therefore trouble not thy ſelf to ſeek for it in ſuch things, where Nature would not have thee to ſeek for. As for example, if one ſhould tell thee, this ſtone is a vegetable work, becauſe a growing quality is in it, but it is

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not: For if our ſtone were of a condition, as other vegetables are, it would eaſily be conſumed in fire, nothing would ſtay, but onely its Salt. Though there were men, who have written great volumes of the vegetable ſtone, yet my friend you muſt note, that it will be very difficult for thee to conceive of it, for they call our ſtone a vegetable one, becauſe a growing and augmenting belongeth thereunto.

Note further, irrational beaſts have their increaſe of their own kinde: ſo you ſtrive nor to ſeek for, or to make this ſtone but onely of his own ſeed, from whence it hath its beginning and being. Neither ought you to look out for any Animal ſoul, for the making thereof: fleſh and bloud, which the great Creator hath beſtowed upon Animals, belongeth properly unto animals: God compoſed them of fleſh and bloud, whereby an Animal is made: but our ſtone, which from the ancient Philoſophers came as by an inheritance upon me, is made of one, and of two things, which contain a third; this is the naked truth; and it is rightly ſpoken: for the ancients underſtood by man and wife, one body, not in reſpect of the outward appearance, but by reaſon of their innate love, which they got at the firſt working of their Natures, in that reſpect it is acknowledged that they are one: and as both propagate and increaſe their ſeed; even ſo the ſeed of that matter, of which our ſtone is made, can be propagated and augmented.

If you be a true lover of our Art, you will take this expreſſion into conſideration, to keep thy ſelf out of the pit, into which erroneous Sophiſters uſually fall, which their enemy digged for them. My friend, that you may know further from whence it is ſeed cometh, then enquire firſt of thy ſelf, to what end you intend to ſeek after this ſtone: Reaſon then will dictate unto thee, that it muſt needs ſpring from a Metalline root, which the Creator hath ordained for Metals to generate thereby: if you will know the matter of it, then note; Firſt, when the ſpirit moved upon the water, and the Univerſe was encompaſſed with darkneſſe,

darkneſſe, then the omnipotent and eternal God, who is without a beginning and end, whoſe wiſdom was from eternity by his inſearchable Decree created heaven and earth, and the things contained therein, be they viſible, or inviſible, by what name ſoever they may be called. But of the manner of this glorious Creation my intent is not now to Philoſophize much upon: let Scripture and Faith be impartial judges herein!

The great Creator hath given in the Creation to every Creature a ſeed, whereby it ſhould generate and encreaſe, whereby Animals, Vegetables, and Minerals might continually be preſerved. Man hath no power beſtowed on him, to make, or bring forth a new kinde of ſeed according to his fancy againſt Gods ordinance, there is granted unto him a propagation and increaſe, God reſerved for his ſole power to make ſeed, elſe man could play the Creator alſo, which doth not beſeem him, and belongs meerly to the higheſt Creator.

Conceive thus of the ſeed, which worketh Metals; there is a heavenly influence, according to Gods good pleaſure and ordinance, from above it falls, and mingleth with ſydereal qualities. When ſuch conjunctions happen, then theſe two beget an earthly ſubſtance, as a third thing, which is the beginning of our ſeed, its firſt original, whereby its firſt deſcent is proved: from theſe three the Elements have their off ſpring, as water, aire, and earth, which work further by an Ænick fire to the bringing forth of a perfect thing, which Hermes and all thoſe before me (for I could finde no more) have called the three principles, and were found to be an internal Soul, an incomprehenſible ſpirit, and a viſible body. Theſe three being together in one dwelling, in proceſſe of time, yet by Vulcans help, to be a comprehenſible being, as a Mercury, Sulphur, and Salt; theſe three, by an uniting being brought into a coagulation, according to Natures miraculous operation, there is brought forth a perfect body as Nature would have it, and the Creator had ordained the ſeed for it. He that purpoſeth to ſeek after

after the fountain of our work, and he peth to get the victory in this warfar, to him I tell this for a truth, that where there is a Metalline Soul, a Metalline ſpirit, and a Metalline form of body, that there muſt needs be there alſo a Metalline Mercury, a Metalline Sulphur, and a Metalline Salt, theſe muſt needs produce a perfect Metalline body. If you do not conceive of it now, then ſurely you are not adapted for Philoſophy, and in briefe it is thus, it will not be poſſible for thee to reap the benefit of any Metalline body, unleſſe you have joyned compleatly the forenamed three principles. Note further; Animals are compoſed of fleſh and bloud, there is in them alſo a living ſpirit and breath, which dwelleth in them, but they are deſtitute of a rational Soul, which before them, man is endued withall. This is the reaſon, that when Animals loſt their lives, they are gone, no more hopes of them for ever. But man, who offering his body to his Creator in time of death, hath a Soul, who at the day of reſurrection is to receive a glorified body to his Soul, and are to dwell together, and ſo Soul, Body, and Spirit come together again in an heavenly clarification, which in all eternity will never be ſeparated again, *&c.*

Therefore man, by reaſon of his Soul, is acknowledged to be a fixed Creature, becauſe he is to live for ever after this life (though in his body he is ſubject to a temporal death,) for death is unto man onely a clarification, according to Gods ordinance, by certain degrees is delivered from a fiſtulneſſe, and tranſplanted into a better condition, which doth not befall other Animals, therefore are they eſteemed to be unfixed Creatures, for theſe being once gone by death, cannot expect nor look for any reſuſcitation, becauſe they want a rational Soul, for which the ſole Mediator *Jeſus Chriſt* hath ſuffered, and ſhed his innocent bloud. A ſpirit may have a dwelling in a body, but it is not conſequent, that he muſt abide there conſtantly, though the body and that ſpirit be at reſt, and that body with that ſpirit doth not conteſt about any controverſie: becauſe both

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do want the ſtrongeſt part, which upholdeth and bindeth together Soul and body, protecteth and keepeth them from dangers, namely the tender, noble, and fixed Soul: for where the Soul is quite gone and loſt, there is never any redemption hoped for: for a thing which hath no Soul, is not perfect, which is one of the higheſt myſteries, which ſeekers ought to know, and upon conſcience I am commanded not to conceal this myſtery, but to make it known to thoſe, which ſeriouſly love fundamentals of truth. And take carefully notice of what I ſay: Spirits hidden in Metals are not alike: ſome are more volatile, and others more fix: their ſouls and bodies are not alike neither: that Metal, which containeth the three fixednesſes, that is bleſſed with a power, to hold in the fire, and ſo overcome all its enemies, which onely is found in *Sol*. *Lune* containeth a fixed Mercury, and is the reaſon, why ſhe doth not fly ſo ſoon in the fire, as other imperfect Metals do, but ſtands out her examens in the fire, and ſheweth the ſame victoriouſly, becauſe the devouring *Saturn* can rob nothing from her.

That arch-wench *Venus* is clad, and poſſeſſed with an abounding tincture, the moſt part of her body is a meer tincture, like unto ſuch a tincture, which dwelleth alſo in the beſt Metal, and by reaſon of the ſuperfluity thereof, is ting'd upon red, and becauſe her body being leprous, that fixed tincture cannot have any abiding place in her unfix'd body, but muſt vaniſh together with her body: for the body being conſumed by deſtruction, or death, that body cannot ſubſiſt neither, but muſt give way and flie, becauſe the habitation is deſtroyed, and conſumed with fire, ſo that her place is not known, nor may any other dwell there from henceforth. But in a fixed body ſhe willingly dwelleth conſtantly.

Fixed Salt hath beſtowed on warlike *Mars* a hard ſturdy and groſſe body, whereby the gallantry of his minde is proved, and is not ſo eaſily gotten from this warlike Prince, becauſe his body is hard, and is not eaſily maſter'd, or conque'd.

quer'd. But if his valour with *Lune*'s fixation, and with *Venus* her beauty in a mixture doth harmonize ſpiritually, then a curious and melodious Muſick may be made, whereby ſome Keyes may be advanced, and the needy labourer may get a piece of living *Particulariter*, if he got up to the uppermoſt ſtep of that ladder: for the phlegmatick quality or moiſt Nature of *Lune* muſt be exſiccated through the hot bloud of *Venus*, and her great pains muſt be allayed by the outward Salt.

There is no neceſſity to ſeek for ſeed in the Elements: becauſe our ſeed is not put ſo far back, but there is a nearer place, in which our ſeed hath its ſure and certain habitation, if you onely rectifie and regulate the Philoſophick Mercury, Sulphur, and Salt, ſo that of their ſoul, ſpirit, and body there be made an inſeparable union, which may never be ſeparated again, then the Band of love is perfectly made, and the dwelling is well prepared for the Crown.

And note, that this is onely a liquid Key, like unto a heavenly property, and a dry water, addicted to an earthly ſubſtance, all which is but one thing, proceeding and growwing from three, two, and one: if you can hit it, then you have overcome the maſtery, and make a copulation betwixt Bride and Bridegroom, let them feed and cheriſh one another with their own fleſh and bloud, let them increaſe and multiply infinitely by their own ſeed. I could willingly communicate and diſcloſe more unto you, but the Creator hath forbidden it, and is not meet for me to ſpeak any further of it, for fear the gifts of the higheſt ſhould be miſuſed, and I ſhould be the cauſe of committing of great ſins, and load Gods wrath upon me, and fall with the reſt into eternal puniſhment.

My friend, if theſe expreſſions give thee no content, to conceive of the thing, and I lead thee unto the practick part of mine own, how I have attained by Gods aſſiſtance unto the Philoſophers ſtone, I pray conſider the ſame well, peruſe diligently my XII. *Keyes*, iterate their reading frequently, & then proceed according to my inſtruction, which I ſet down fundamentally by way of a parable. Take

Take a piece of the fineſt Gold, anatomize the ſame by ſuch means, as Nature hath afforded unto Artiſts, even as a Phyſician anatomizeth mans body, whereby he is inquiſitive into the condition of mans internal parts: reduce thy Gold unto that, what it hath been at firſt, then you will finde the ſeed, the beginning, middle, and end, out of which our Gold and its wife is made, namely of a penetrating ſubtile ſpirit, of a pure, tender, and undefiled Soul, and of an Aſtral Salt and Balſam, which after their uniting is nothing elſe, but a Mercurial liquor, the ſame water was brought to School to its own God Mercury, who examined the water, having found it without deceit and falſhood, he made friendſhip with it, and took the water into a Matrimonial ſtate, and both became an incombuſtible Oyl. For Mercury grew ſo proud upon it, that he knew himſelf no more, he flung away his Eagles wings, himſelf ſwallowed the ſmooth tayl of the Dragon, and offered a battel unto *Mars*: Mars gathered his Champions together, and gave command, that *Mercurie* ſhould be taken Priſoner, and be kept cloſely impriſoned, *Vulcan* was commanded to be Jaylor ſo long, till a Female kinde came in to his deliverance. This rumour being noiſed abroad, the other Planets had a meeting, where they conſulted, what further was to be done in that buſineſſe, & the proceedings might wiſely be proſecuted. Then *Saturn* made a ſpeech, in this manner: I *Saturn*, the higheſt Planet in the firmament, proteſt before this honourable Aſſembly of my Lords, that I am the meaneſt and moſt contemptible among you all, of a weak corruptible body, of a black colour, ſubject to many infirmities in this miſerable World, and yet am an *examiner* of you all: for I have no abiding place; and take along with me ſuch, that are like unto me: I cannot lay the fault of this my miſery to none but Mercury, who by his careleſneſſe hath put this evil upon me: Therefore, my Lords, I beſeech you, to be pleaſed to revenge my quarrel on him, and being he is caſt already into priſon, there to take his life away, and let him rot there, that not one drop of his bloud may remain.

Saturn having ended his ſpeech, *Jupiter* roſe up, made a ſpeech upon his knees, bowing his Scepter, began to commend *Saturns* propoſals, commanding all thoſe to be puniſhed, which ſhould neglect to put in execution that, which *Saturn* would have done unto *Mercurie*. After him aroſe *Mars* with his naked ſword, which was full of ſtrange and admirable colours, glittering like a fire-gliſſ, caſting ſtrange rayes, put the ſword into *Vulcans* the Jaylors hand, to put in execution all that, which the Lords had reſolved upon: killed *Mercurie*, burnt his bones with fire, & *Vulcan* did his Office very carefully. This Executioner having done his duty, there came a white ſhining woman in a long garb of a ſilver piece, of ſeveral water colours, being well viewed, behold it was *Lune*, the wife of *Sol*, ſhe fell down upon her face, in reated heartily, and weeping, that her huſband *Sol* might be ſet at liberty out of priſon, *Mercurie* had caſt him into, by force with deceitfulneſſe, where both he and *Mercurie*, upon your honours command were kept impriſoned. But *Vulcan* gave her a flat denial, becauſe he was commanded to do ſo, and went on to do his office in executing the ſentence. At laſt the Lady *Venus* came in a deep red Robe lined with green, of a moſt beautifull countenance, pleaſant ſpeech, and amiable geſtures, bearing fragrant flowers in her hand, which were a moſt refreſhing pleaſure to the eyes to behold, by reaſon of variety of colours: ſhe made interceſſion in the *Chaldæan* language unto *Vulcan*, putting into his remembrance, that redemption muſt come from a womankinde, but his eares were ſtopp'd. Theſe two conferring together, Heaven opened it ſelf, there came forth a huge beaſt with many thouſands of young ones, deſtroyed the Executioner, opening his jaws wide, devoured the Lady *Venus*, which made the interceſſion, crying with a ſhrill voice: My deſcent is of women, my ſeed is ſcattered far and near by them, thereby they repleniſhed the Earth: their Soul is kinde to mine, therefore my deſire is to feed and to drink of their bloud. The beaſt having ſpoken thus aloud, it went into a room, ſhut the door behinde, all its young

young ones followed it: where more food muſt be provided for them, and they drank the firſt incombuſtible Oyl, that meat and drink they eaſily digeſted, whereof more young ones were bred, which was continued long, ſo that all the World was filled by them.

All theſe things thus happing, there was a meeting of ſeveral learned men, which endeavoured to interpret and declare, what hapned, and what had been ſpoken, that they might the better underſtand theſe myſteries: none of them was able to perform that buſineſſe, for all of them had ſeveral thoughts concerning theſe things: at laſt there ſtood up an ancient man, as white as ſnow in his hairs, clad in purple from top to toe, on his head he had a Crown, in the midſt of it was ſet a precious Carbuncle, he was girt with the girdle of life, and went bare-footed, ſpoke with a ſpecial ſpirit, which was hid in him, his ſpeech and ſaying went through his body and life, his Soul felt it to the inmoſt. This man ſtept on high, deſired the Aſſembly to be ſilent, and to give diligent attention unto him, becauſe he was ſent from above to declare unto them theſe writings, and to make it known unto them in a Philoſophick expreſſion. The Aſſembly being ſilent, he began to ſpeak thus: Awaken, O man, and behold the light, that darkneſſe may not miſlead you, the Gods of Fortune, and the great Gods have revealed unto me in a deep ſleep; How happy is that man that knoweth a God in their wondrous works, and happy is he, whoſe eyes are opened to behold the light, which formerly was a darkneſſe unto him. The Gods have granted two Stars unto men, to lead them unto great wiſdom, O man, view them exactly, follow after their luſtre, becauſe wiſdom is found therein. The ſwift Bird of the South devoureth the heart of the huge beaſt of the Eaſt. Make wings alſo unto the beaſt of the Eaſt, as the Bird hath of the South, let them be equal one to another, for this Eaſtern beaſt muſt be bereaved of his Lyon-ſkin, and his wings muſt vaniſh again, for both muſt enter into the great *Salt-Sea*, and come forth again in beauty: ſink your diſquiet

disquiet spirits into a deep Fountain, which is never without water, that they also may be like unto their mother, which lieth hid therein, and she came from three into the World.

Hungary hath first begotten me, Heaven and Stars preserve me, Earth giveth suck unto me: Though I must die and be buried, however the God *Vulcan* begets me a second time, therefore *Hungary* is my Native Countrey, and my mother compasseth the whole earth.

This being hearkened unto by the Assembly, he spake further thus: make that which is highest to be lowest, that which is visible to be invisible, and that which is comprehensible to be incomprehensible, and provide, that the lowermost become to be the uppermost, make the invisible become to be visible, make the incomprehensible a pulpable thing. This is the whole Art, and very perfect, without any defect: but therein dwelleth death and life, dying and rising: it is a round Globe, on which the goddesse Fortune lets her Chariot roll about, and bringeth salvation of wisdom unto men of God, its true sense is, ALL in ALL; But the highest is Judge, which judgeth things eternal.

He that desireth to know, what ALL in ALL is, let him make great wings for the earth, put her into a great anguish, let her soar upward, make her flye through the aire, and be exalted to the highest place of the uppermost Heaven: then burn her wings with a forcible fire, that the earth may fall into the Red Sea, and be drowned therein. Then command the Sea to stand, exiccate the water by fire and aire, reduce it unto earth again, then I say, you have ALL in ALL, if you cannot finde this, then feel into thine own bosom, and about thee into all things, that are found in the World, then you will finde ALL in ALL, which is of an attractive quality of Mineral, and Metalline bodies descending from *Sal* and *Sulphur*, twice begotten of *Mercury*: More is not meet for me to speak of ALL in ALL, because ALL comprehended ALL.

This speech being made, he said further: Beloved men,

I hope you have by hearkning unto my voyce learned wisdom, how, and in what you are to seek for the great stone of ancient Philosophers, which healeth Leprous imperfect Metals, revealeth unto them a new birth, preserveth men in health, prolongeth their lives, and by his heavenly power and operation hath kept me alive so long, that I am weary of life, and wish for nothing but death.

Thanks be to God for his grace and wisdom, which he hath granted so graciously unto me so long a time: blessed be his holy name for ever, Amen. Thus he vanish'd away before their eyes,

After the finishing hereof, every one returned home, meditating seriously on these things day and night, and every one wrought according to their several gifts they received from Gods bounty and goodnesse, *&c.*

Hereupon follow the XII. Keyes of BASILIUS VALENTINUS.

Whereby the Doors are opened unto the Ancient stone of Philosophers, where is found that everlasting Fountain of health, and of wealth.

The first Key.

MY friend, you must know that impure and defiled things are not fit for our work. For their Leprosie is no help for furtherance of our work: good things are hindred in wayes that are unclean. Wares out of Mynes are worth their money: but if sophisticated, they are made unfit, being adulterated in their former and original operation.

As

As Physicians cleanse and purge by means of Physick the inward parts of the body, expelling all impurities from thence: thus these bodies also must be purified from their impurities, that perfection may be operative in our birth. Our masters require a pure undefiled body, which must not be mixed with any spot, or strange matter. For strange additionals are a Leprosie to our Merals. The Kings Crown must be of pure Gold, a chaste Bride must be married unto him. Therefore if you will work through, or upon our bodies, then take the greedy gray Wolf, which by reason of its name stands in subjection unto valorous *Mars*: but touching his descent, he is a Childe of old *Saturn*, found in Valleys and Hills of the World, is very hungry: cast before him the Kings body, let him feed upon it: & when he hath devoured the King, then make a great fire, cast the Wolfe into, let him be quite burn'd, then the King will be set at liberty again: This being done thrice, then the Wolfe is conquered by the Lyon, finding no more on him to feed upon, then is our body perfect for the beginning of our work.

Note, that this is the onely true way convenient to purge our bodies, for the Lion is cleansed by the Wolves bloud, and the tincture of that bloud rejoyceth mightily in the Lion's tincture, because they are near kin one to another. When the Lion is satisfied, then his spirit is, and his eyes cast proud rayes, like the lustrous Sun, his internal essence is of great ability, and good for all such things you intend to apply him unto: and being brought into its due preparation, then the sons of men are beholding unto him, which were loaden with the falling sickness, and other diseases: the ten Lepers run after him, and desire to drink of the bloud of his Soul, and all such that are diseased rejoyce highly in his spirit. For he that drinketh of this golden Fountain, feeleth himself throughly renewed in his Nature, all evil things are taken away, the bloud is strengthned, the heart receiveth strength, and all the Members are in a full vigour, it openeth all Pores and Nerves, expel-

ling their malignities, that goodneſſe may come into their places.

My friend, you muſt have good care that the Fountain of life be kept from muddineſſe; no ſtrange water muſt be mingled with our Fountain, elſe a miſcreant will be brought forth: and a wholeſom fiſh will be turn'd into a Serpent, if by a Medium a Corroſity be joyned, whereby our body is broken, then let that corroſitiveneſſe be waſh'd away: becauſe Corroſives are not to be uſed for internal diſeaſes: becauſe acidities are rather deſtructive; engendring diſeaſes, our Fountain muſt be without poiſon: however poyſon expelleth poyſon.

A Tree that bringeth no good fruit, is cut off at the bulk, better twigs are propp'd into, which proppings united with the Tree, then its Root, bulk, and twigs bring forth better fruits, which are more wholeſome.

The King in the heavenly firmament walketh through ſix places, but in the ſeventh he keeps his ſeat, for there the kingly Throne is hang'd with Golden pieces.

If you conceive aright what I do ſpeak, then with that Key you have opened the firſt Lock, and you have driven back the bolt: but if you cannot finde any light in theſe, then no glaſſe eyes will help thee, nor any natural eyes will enable thee to finde out the laſt, which you wanted at firſt. Further I will not ſpeak of this Key, as *Lucius Papirius* taught and bid me.

The ſecond Key.

IN Courts of great Potentates, ſeveral ſorts of drinks are found, and none like the other in ſmell, taſte, and colour, becauſe they are of ſeveral preparations: however all of them are drinkable, becauſe they are fitted for ſeveral places, and are neceſſary for the keeping of the Court. When the Sun ejaculateth her rayes, ſpreading them un-

under the Clouds, then the vulgar ſpeech is, the Sun draweth water, and it will rain: which being done often, that year proves fertil.

To raiſe to an altitude a magnifick Palace, ſeveral Artificers and work-men muſt be imployed, before that ſtructure and the rooms thereof can be finiſhed. For where ſtones muſt be uſed, there wood is of no uſe.

The dayly ebbing and flowing of the Sea, out of an infuſed love, which it receiveth from above out of the ſtarry heaven, is to that end, that Countreys are enriched thereby: at every return it bringeth great good unto Mankinde.

A Virgin, which is to be eſpouſed, is ſet out gloriouſly with ſeveral Garments dreſs't in the beſt manner, that ſhe may pleaſe her Bridegroom: And the band of love may take the deeper root by a hearty looking one upon the other: and the Bride joyning with the Bridegroom after the uſual manner, theſe Garments are put off, and the Bride keeps onely that, which at her Nativity ſhe had received of the Creator.

Even ſo, when our Bridegroom *Apollo* with his Bride *Diana* is to be married, ſeveral Garments muſt firſt be made for them, their heads and bodies muſt be well waſh'd with water, which waters muſt be learn'd to be made by ſeveral diſtillings. For theſe waters do differ very much: ſome are high, ſome are poor, according to the ſeveral uſes they are imployed unto; which I intimated, when I ſpoke of the ſeveral ſorts of drinks uſed in Princes Courts. And know, when the humidity from the earth aſcendeth, and the fume is drawn up, they conglomerate on high, their ponderouſneſſe maketh them fall down, thereby unto the earth is reſtored her loſt humidity, which refreſheth the earth, giveth unto her a nouriſhment, whereby the vegetables do ſpring up. Therefore ſome waters in their preparation muſt be often diſtilled, the abſtracts muſt be often reſtored to the earth, muſt be drawn off again:

Even as *Euripus* doth often disgorge it self to a certain period.

The Kingly Palace being by several Artificers and workmen framed and adorned, and the glassy Sea hath finished its course, and the Palace is furnish'd with goods, then the King may safely enter into, and keep there his residence.

My friend, note this very well, that the Bridegroom with his Bride must be naked espoused, and therefore the Ornaments prepared for their cloathing and necessary attires for their heads and faces, must be taken from them again, and must possesse the grave in the nakednesse, as naked they were born, that their seed might not be destroyed by any strange mixture.

At the closing of this I tell thee in good truth, ỳ the most precious water, of which ỳ Bridegrooms Bath must be made, must be of two contrary Fencers, or contrary materials prepared very carefully, and wisely. For one Fencer must drive the other, must be fitted for the fight, the one must conquer the other. For what availeth it unto ỳ Eagle, that she keeps her nest alone in the *Alpes*, where her Chickens by reason of the snow are destroyed by frost, which is on the tops of these Mountains.

But if you add unto the *Eagle* the cold *Dragon*, which had his dwelling a long time in stone-clifts, and Subterranean caves, where he crept in and out, both these being placed on that Hellish stool, then *Pluto* will so strongly breath upon, expelling a fiery volatile spirit out of the cold *Dragon*, whose great heat will burn the *Eagles* feathers, preparing a sweating bath, that the snow on the highest tops of the Mountains do dissolve and turn into water, that the mineral bath be richly prepared, and riches and health be bestowed on the King.

The

The third Key.

WAter deſtroyeth fire, quencheth it quite: if abundance of water be poured into little fire, then fire muſt yield unto water, giving way for the victory unto it. Thus our fiery Sulphur muſt with water be prepared, by Art muſt be conquered, if ſo be that after the ſeparating of the water, the fiery life of our Sulphureous fume ſhall get the triumphing victorie. But here no victory can be obtained, unleſſe the King have beſtowed ſtrength and vertue unto his water, and have delivered unto it the Key of his Court colour, that he be deſtroyed thereby, and be made inviſible: however, at this time his viſible form muſt appear again, but with great diminution of his ſimple eſſence, and great melioration of his condition.

Limmers carry yellow on white, red upon yellow, or a purple colour: though all theſe colours are at hand, yet the laſt is predominant, being the uppermoſt in its degree. The ſame order muſt be obſerved alſo in our *Magiſterium*, which being done, then you have before you the light of wiſdom, which ſhineth in darkneſſe, and yet burneth not.

For our Sulphur doth not burn, yet giveth a light afar off, neither doth it tinge, unleſſe it be prepared, and tinged freely with its own tincture, to give a further tincture unto weak imperfect bodies of Metals. This Sulphur hath not a tinging quality, unleſſe the tincture be given to it in a fixation: for a weak one cannot victoriſe, the ſtronger keepeth down the weaker, and weak things muſt yield unto ſtrong ones. The concluſion herein is this: a weak and mean thing cannot help another, which is in the ſame frailty, neither can it import any furtherance to the operation of it; can one combuſtible protect another which is of the ſame condition! A Protector muſt have a greater

power than he, whom he intends to protect: so things combustible must be defended by such, which in their fixation are incombustible. He that will prepare our incombustible Sulphur of Philosophers, must be circumspect to seek our Sulphur in a subject, wherein it lieth incombustible, which cannot be, unless the Salt-Sea have first swallowed the body, and cast it up again freely, then exalt it to its degree, that it excel with its lustre all other Stars in Heaven, and be in its substance as rich of bloud, as the *Pellican* is at the opening of her breast, nourishing many of her Chickins without the weakning of her own body. This is the Rose of our Masters, of a Scarlet colour, and the red bloud of the Dragon, of which so many have written, and is that Purple mantle of the highest Commander in our Art, wherewith the Queen of salvation is clad and covered, and thereby all needy Metals may be warm'd.

Keep this honourable Mantle with the Astral Salt very carefully, which followeth after this heavenly Sulphur, let not any mischance befall it, impart to it the birds volatile quality, as much as there is need full, then the Cock will devour the Fox, which is drown'd in water, or reviveth by fire, and is devoured again by the Fox, where like is requited with the like. (or like is reconciled unto unlike.)

The fourth Key.

ALl flesh begotten of earth, must be destroyed and return to earth again, which it was at first: then that terrestrial Salt affordeth a new birth by heavenly resuscitation: for if there be not first an earth, there cannot ensue any resurrection in our work. For earth containeth that natural Balsam, and is the Salt of those, which sought for it by a knowledge of all things, (or universal knowledge) the final judgement of the world will be by fire, which the great Creator at first made of a nothing, must by fire be turn'd

urn'd to aſhes again, out of theſe aſhes the *Phœnix* bringeth forth again her Chickens; For theſe aſhes contain really the true Tartar, which muſt be diſſolved, after its diſſolution the firm and ſtrong lock of the royal room is opened.

New heaven and new earth are made after that great combuſtion, or burning, and the new man will appear more gloriouſly, than he was in the firſt world, becauſe in the other he is clarified.

If aſhes and ſand be well ripened and digeſted by fire, then the Artiſt turneth it into glaſſe, which afterward holdeth in the fire; in its colour it is like unto a tranſparent ſtone, and looks no more like any aſhes: this is a huge myſtery unto ignorant men, but not ſo to knowing men, for they found it to be ſo by their dayly experience and Manuals.

Men burn Lyme of ſtones, to make uſe of them for a Cement in buildings: before the fire prepareth it thereunto, it is a ſtone, and cannot be uſed for a Cement, as long as it is a hard ſtone: fire bringeth ſtones unto a maturity, and receiveth from the fire a very hot degree, whereby it is ſtrengthned, and groweth ſo potent, that there is almoſt nothing comparable unto it, the fiery ſpirit of Lyme.

Every thing being reduced into aſhes, affords by Art a Salt, if you at the anatomizing of it, are able to keep apart its Sulphur and Mercury, and make reſtitution thereby unto the Salt, according to Art, then fire will bring it to that again, which it was before its Anatomy and deſtruction: worldly wiſe men call this a folly, counting it meer lies, call it a new Creature, which to do man hath no grant of God, themſelves underſtand it not, that this Creature hath been formerly ſo, and the Artiſt ſheweth its increaſe onely by the ſeed of Nature.

That Artiſt, which wanteth aſhes, cannot make any Salt for our Art: becauſe our work cannot be made lively without Salt, for the coagulation of things worketh meerly the Salt. As Salt preſerveth things from putrefaction, even ſo the

the Salt of Philoſophers protecteth Metals, that they cannot be reduced to a nothing, unleſſe their Balſom die, and their natural Salt ſpirit be gone, then their body would be dead, and nothing further could be effected with it, becauſe the Metalline ſpirits are gone, and at their natural departing left a dead dwelling, into which no more life can be brought again.

Note further: you that intends to learn this Art, that the Salt out of aſhes is of great efficacie, many vertues are hid therein: Yet the Salt availeth nothing, unleſſe his innermoſt be turn'd to the out-ſide. For the ſpirit alone is it, which affordeth power and vertue, the naked body is able to do nothing here; if you know to get that, then you have the Philoſophers Salt, and their incombuſtible Oyl, of which many have written before me great Volumes.

And if of theſe Artiſts were ne're ſo many,
Whoſe aime at me is directed onely,
Yet few of them in their ſucceſſe were bleſt,
To fathom all vertues that lie in my breaſt.

The fifth Key.

THe life of earth maketh ſpring up Vegetables, and he that ſaith that the earth is dead, tells an untruth, for a dead thing cannot impart any livelyneſſe to another, and the increaſe is at a ſtay in dead things, becauſe the ſpirit of life is fled: The ſpirit is the life and ſoul of the earth, which dwelleth in her, receiveth its efficacy upon earthly things from heavenly Aſtrals: for all Vegetables, Metals, and Minerals receive their power, increaſe, and nouriſhment from the ſpirit of the earth. For the ſpirit is the life, which is fed by Aſtrals, which further imparts a nouriſhment unto growing things: as the Childe lieth hid in the Mothers Womb, and is fed there by the Mother: ſo the earth feedeth

eth Minerals alſo, which lie hid in her belly by a ſpirit, which ſhe receiveth from above: the earth doth afford no power *per ſe*, but the living ſpirit, which dwelleth in her doth it, and if ſhe ſhould want her ſpirit, then ſhe were dead, and could afford no nouriſhment, becauſe from her Sulphur, or fatneſſe, the ſpirit is taken away, which preſerveth living powers, and driveth forth Vegetables, and other growing things by a nutriment.

Two contrary ſpirits may dwell together in one ſubject, but are ſtill at variance, as in Gun-powder, which being lighted, theſe two ſpirits fly aſunder, making a great noiſe, fly in the aire, are no more diſcerned, no body can tell whither they are gone, or what they had been, if it were not known experimentally, what manner of ſpirits they were, and in what ſubject they dwelled.

From hence you may learn, that life is a meer ſpirit, and all theſe things, which the ignorant world counteth to be dead, muſt be brought into an incomprehenſible viſible ſpiritual life, and muſt be preſerved therein, if ſo be that life ſhall work with life, and the ſpirits, which are fed and nouriſhed by a heavenly dew, are born of one elemental, heavenly, and earthly ſubſtance, which is called *materia informis*.

And as there belongeth unto Iron a Magnet, which by reaſon of its own wonderfull inviſible love is of an attractive quality: ſo our Gold hath a Magnet alſo, which Magnet is the *prima materia* of our great ſtone. If you conceive aright of this expreſſion, then you may be bleſſed with riches in this world.

One Declaration more I muſt hold forth unto you in this Chapter: Man that looketh into a glaſſe, ſeeth a reflexion of his image, but is not palpable, ſave the glaſſe, the party looked into: ſo from this matter muſt be expell'd a viſible ſpirit, which is incomprehenſible, the ſame ſpirit, I ſay, is the root of the life of our body, and the Mercury of Philoſophers, out of which the liquid water in our Art is prepared

pared, which in its compoſition you muſt make again material, and muſt prepare it by certain means, from the loweſt to the higheſt degree into a tranſcendent Medicine. For our beginning is an up-ſhut comprehenſible body, its middle is a volatile ſpirit, and in the goldiſh water there is no corroſiveneſſe at all, whereby our Philoſophers prolong'd their lives: but the end thereof is a ſuperfix'd Medicine for humane, and metalline bodies; this knowledge indeed fitteth Angels better than man: True, men attain unto that knowledge alſo, obtaining the ſame of God by their earneſt prayers, who are thankfull unto him for it, and beneficial to the needy.

At the cloſing I tell thee for a certain truth, that one work muſt beget the other: for our matter at the beginning of our work muſt in the beſt manner be purified, then opened, broken and deſtroyed, and reduced to duſt and aſhes. All this being done, then make of it a volatile ſpirit, as white as ſnow, and another volatile ſpirit, as red as bloud, theſe two ſpirits contain a third, and yet are but one ſpirit; theſe are the three ſpirits, which preſerve and encreaſe life, joyn theſe together, miniſter to them their natural neceſſary meat and drink, keep them warm in the bed of wedlock to their perfect birth, then you will ſee and finde what the Creator and Nature hath allowed for you to know. And know, that I never made ſo plain a revelation: God hath incorporated more operation and wonders into Nature, than thouſands may give credit thereunto. There is a Seal and Lock ſet before me, to ſay no more, that others alſo may write of marvellous things, which naturally are permitted by the Creator, which ignorant men count to be ſupernatural. For natural things have their firſt beginning from ſupernatural ones, yet both together are found to be meerly natural.

The sixth Key.

MAn without a woman is but half a body, and so the woman without the man is but half a body neither, for each apart can produce no fruit: but living together in a matrimonial way, then is their body perfect, and by their seed they may expect an increase.

If too much seed be cast on a ground, that that Acre is over-burthened, no firm fruit can be expected, and if there be too little of the seed, then is the fruit thin also, the weeds grow then abundantly, from thence also no great goodnesse can be expected.

He that will not burthen his conscience with any sins in selling of wares, then let him be just in his dealing, having just measures and just weights, then he avoideth mens curses, and gets the prayers of the poor. In deep waters men are easily drown'd, and shallow waters are soon dried up by the heat of the Sun, and are good for nothing.

For the obtaining of a wish'd aim and scope care must be had, that a certain measure, or quantity be taken in the conjunction of the Philosophick liquid substance, that the greater quantity do not over-lay the lesser part, and be suppress't thereby, and the increase and growing of it be obstructed. Let the lesser be not too weak for the bigger, let there be an equal domination. Too much rain spoyleth the fruit, and too great drought hindreth true maturity. Therefore if *Neptune* hath prepared a perfect water-Bath, then take a just quantity of your *aqua permanens*, have a great care, you do neither too much nor too little. A double fiery man must be fed with a white Swan, these must kill each other, and both must revive again, and the aire of the four corners of the World must possesse three parts of the up-shut dwelling of the fiery man, that the Swans

song

song may be heard, when she harmoniously sings her farewell; then the roasted Swan will be a food for the King, and the fiery King will be in great love with the pleasant voice of the Queen, and embrace her friendly out of a great love, and take his fill of her, both will vanish, and enter into one body.

They say, two men can master a third, especially if they have elbow room to vent their malice. Hereupon you are to know from a true ground, that a double winde must come, called *Vulturnus*, then a single winde, called *Notus*, these come rushing from the East and South, and will keep a stir, being robb'd, and their blowing, or motion allayed, and the aire is turn'd into water, then you may confide, that a spiritual one will become a bodily one, and that the number by the four seasons of the year in the fourth heaven will predominate, after the seven Planets have finish'd their ruling, and will finish its course in the neathermost dwelling of the Palace, and will hold in the highest fiery examen, then the two, which went forth, suppressed the third and consumed him.

Here in our mastery is requisite an exact knowledge: for the division and conjunction must be rightly hit, if so be you intend to get riches by your Art, and the Scales must not be falsified by unequal weights. This is the Rock spoken of in this Chapter, that you must finish it without any defect, by the artificial heaven, with air and earth, with the true water and sensible fire, setting in equal weights, whereof I inform you really.

The seventh Key.

NAtural calidity preserveth mans life: for when natural heat is gone, then the life is at an end. Natural fire, being moderately used, is a defence against cold: but an immoderate heat is destructive. There is no necessity that the Sun should touch the earth corporally with her whole sub-

ſubſtance, it is ſufficient that the earth be ſtrengthned by the rayes, which ſhe ejaculateth unto the earth, and doth in that way her duty, for in that way ſhe is of a ſufficient efficacy, to perform her office, bringing things unto maturity by her digeſtion: for the diſtance of the aire bringeth the ſolar rayes into a temperature, ſo by means of the aire the fire doth work, and the aire worketh by the help of fire.

Earth produceth nothing without water, and water without earth can riſe nothing neither: now as theſe two cannot be one without another in the generating of fruits, neither can fire be without aire, nor aire without fire: fire is liveleſſe without aire, and without fire the aire cannot ſhew its due calidity and dryneſſe.

The Vine at its laſt ripening hath need of a greater ſolar heat, than it hath at the beginning of the Spring: and if the Sun hath a good operation in the Harveſt, then the Vine yields a better and ſtronger ſap, which it doth not, if the Suns heat be defective. The vulgar counteth all things dead in Winter, becauſe froſt hath locked up the earth, that nothing can ſpring up: but when the Spring-ſeaſon approacheth, and the Sun in her aſcending breaketh the froſt, all things turn to life again, Trees and Herbs appear in the livelineſſe, and the Animals, which hid themſelves from the froſt, creep forth again out of their caves and holes, Vegetables afford their new fragrancy, their operation is apparent in their pleaſant bloſſoms of ſeveral colours. Then the Summer worketh further, brings theſe bloſſoms to further ripeneſſe into fruits, upon which enſueth a rich Harveſt; for the which thanks are due to the Creator, which ſet theſe periods unto Nature.

Thus one year worketh after the other, ſo long till the Architect thereof pulls them down, and the inhabitants of the earth be exalted by the glory of God, then all earthly Nature will be at an end in her working, and in its place there will be an infinite eternal one. When the Sun in Winter goeth further off from us, ſhe doth not diſſolve ſo well

well the great ſnow, but approaching nearer to us, th n the aire groweth warmer, and the ſnow is eaſily melted, and being turn'd to water, it is gone: for the weaker muſt give way unto the ſtronger: The ſame order muſt be obſerved in the government of the fire, that the moiſt liquor may not be exiccated too ſuddenly, and the Philoſophick earth be not too ſoon melted and diſſolved, elſe your wholeſom fiſhes would turn into Scorpions: and if you intend to be a right miniſter in your office, then take firſt your ſpiritual water, on which the ſpirit moved at the beginning, ſhut the door of the ſtrong hold upon him, becauſe this heavenly place will be beſieged by earthly enemies, your heaven muſt be guarded with three Bull-warks, onely one entrance muſt be ſtrongly guarded with a watch. All this being finiſh'd, then kindle the light of wiſdom, and look for your penny you loſt; let the light be of that bigneſſe, as you ſee there is occaſion for. For you muſt know that creeping beaſts and worms have their dwelling in a cold and moiſt earth, their condition and nature leads them thereunto: but mans habitation is upon earth, according as his tempered and mixed condition requireth, but Angelical ſpirits having not an earthly, but an Angelical body, not being in ſubjection unto a ſinfull fleſh, as man is, are placed into a higher ſtation, are able to endure both heat and cold in the upper and neather Region, without any moleſtation: and when man is clarified, then will he be able to do like theſe heavenly ſpirits: God ruleth heaven and earth, and worketh all in all.

If we prove good governours of our Souls, then we ſhall be Gods Children and Heirs, to accompliſh that which is impoſſible for us to do now: which cannot be done, unleſſe all the water be exſiccated, and heaven and earth together with the men, be judged by fire.

The eighth Key.

NO fleſh, be it of mans, or of beaſts, can bring any further increaſe, or propagation, unleſſe it come firſt into putrefaction. So all Vegetables, unleſſe their ſeeds be brought into putrefaction, cannot be augmented: Many beaſts and worms are generated by putrefaction, this myſtery, in Nature deſerves admiration! Nature permitteth this, becauſe this living increaſe is for the moſt part found in the earth, which with other Elements are ſo raiſed by ſpiritual ſeeds. To prove this with examples, women in Villages know to give inſtances in that particular: for theſe cannot hatch any Chickens, unleſſe they put the Eggs into putrefaction. If bread be put into honey, then the Ants are bred, which is one of Natures myſteries! It is ſeen ordinarily that Maggots do breed in fleſh, in men, and horſes, and ſuch like Carcaſes, in Apples, Pears, &c. and who is able to relate all the kindes of worms, which are generated by putrefaction.

Some Vegetables alſo grow in certain places, where never ſuch grew formerly, nor were they ſowed in thoſe places, onely by putrefaction they were produced, the reaſon of it is, that the earth in ſuch places is inclined thereunto, and is impregnated thereby, which the ſydereal qualities have infuſed, and wrought a ſeed into, eſpecially, which ſeeds putrifie in the earth, and by the elemental operation do generate a corporeal matter, according to that matter's quality. Thus the Aſtrals together with the Elements may raiſe a new ſeed, which was never before any, which ſeed by a further putrefaction may be encreaſed. But unto man is not ſo much granted, as to ſtir up a new kinde of ſeed, becauſe the operation of the Elements, and the aſtral ſubſtance he hath not at command, to faſhion what he pleaſeth; thus ſeveral ſorts of Herbs are generated meer-

ly by putrefaction: And whereas the Countrey people holding it a meer cuſtom, do not take it into a further conſideration, nor imagine they any cauſe for it; therefore among the vulgar is it become meerly a cuſtomary buſineſſe. But you, which ought to know more than ordinary people, muſt conſider further of it, and learn to know the cauſe and ground thereof, how, and from what theſe living Creatures are generated by putrefaction; not to know it becauſe it is uſual; but rather to know, it is a myſtery in Nature, becauſe every life cometh from putrefaction.

Every Element *per ſe* hath its corruption and generation. Let the Artiſt be inform'd, and learn the ſufficient ground, why in every Element the other three are hid: for aire containeth fire, water, and earth, which though it ſeemeth incredible, yet is it a truth: and fire containeth aire, water, and earth: and earth containeth water, aire, and fire; elſe they would not generate; water alſo containeth aire, earth, and fire: though every Element is *per ſe*, yet are they mix'd: all which is found true at diſtillings, where theſe Elements are thus ſeparated.

To make this appear to the ignorant, which may cry out, that I ſpeak meerly lies: if you intend to learn the Anatomy of natural things, and to ſeparate the Elements, I tell thee for a truth, that at the diſtilling of earth there cometh firſt the Element aire, being the higheſt; then at a certain progreſſe, there comes the Element water; the fire lieth hid in the aire, becauſe both are of a ſpiritual ſubſtance, love and embrace one another intirely; the earth remaineth in the bottom, in which lieth hid the glorious Salt. When you diſtil any water, aire and fire cometh over at firſt, then the water; the body of the earth abideth in the bottom.

The Element fire, if it be driven into a viſible ſubſtance, by extraction each may be received apart. In like manner in the aire the other three Elements do dwell. For none of theſe can be without aire; earth can produce nothing without aire, fire doth not burn, nor hath it any life with-

out aire; neither can water produce any fruit without aire. Neither can aire consume any thing, nor exsiccate any moisture, unlesse it be done by a natural heat, which is in the aire: being heat and warmth is found in the aire, therefore needs must the Element of fire be in the aire. For all hot and dry things are proper for the fiery substance of things: he that denieth this truth, understandeth nothing in Natures mysteries, neither doth he know any ground of their properties.

You must conceive if any thing shall be generated by putrefaction, it must be in this manner: Earth is brought by a secret moisture into a corruption, which is the beginning of putrefaction; for without moisture, which is the Element water, no true putrefaction can happen: Now if any breed shall come from thence, it must come from a warm quality, as the Element fire must kindle, and spread it self; for without a natural heat nothing can be generated: and if that breed shall have a living breath and motion, the same cannot be without aire: for if aire should not be cooperative, then the first composition, out of which the breed should come, would be choaked and perish, by reason of want of aire. Thus you see plainly, that perfect Creatures cannot be without any of the four Elements, the one shewing its operation in the other, which they produce in and at putrefaction; for from henceforth no thing can be brought to life without the same. To make this appear to be true, that to a perfect birth and generation, there are requisite all four Elements.

Then note, that as *Adam* the first man being created by the Creator of a *Limus terræ*, there appeared not as yet any sensible life, before God had breathed on him; then a life appeared in that clod of earth, in that earth was the Salt, that is the body, the inbreathed aire was Mercury, the spirit; by this inbreathing the aire presently afforded a due and convenient calidity, which was Sulphur, that is, fire, then it stirr'd; *Adam* shewed by this stirring, that there was infused into him a living Soul. For fire cannot be without

aire,

aire, the water was corporated in the earth, becauſe this muſt be together of neceſſity, elſe no life, and muſt ſtand in an equal proportion. Thus *Adam* was firſt builded and begotten out of earth, water, aire, and fire, of a ſoul, body, and ſpirit, raiſed of Mercury, Sulphur, and Salt. So *Eve* the firſt woman, the Mother of us all was of the ſame compoſed, being taken from *Adam*; thus *Adam* and *Eve* were builded, which you muſt note very well.

To come now again unto putrefaction, the ſeeker in Philoſophy is to know, that in like manner no Metalline ſeed can work, nor be augmented, unleſſe that Metalline ſeed be firſt in, and of it ſelf without any ſtrange addition, or mixture may be brought iuto a full putrefaction, no more than the ſeeds of Animals and Vegetables can bring their increaſe without putrefaction. The ſame Metals alſo muſt reach unto their perfect operation by the help of the Elements; not that the Elements are the ſeed, but the Metalline ſeed, which had its deſcent from a heavenly aſtral Elemental ſubſtance, and is come to a corporality, and muſt by the Elements be further brought into ſuch corruption and putrefaction.

Note this alſo; wine containeth a volatile ſpirit: at whoſe diſtilling its ſpirit cometh firſt, and its phlegme at laſt; but wine being by a continued heat turn'd into Vinegar, then its ſpirit is no more ſo volatile as before, and at the diſtilling of Vinegar its phlegme and aquoſity cometh firſt, and its ſpirit at laſt, though the ſame matter be in the veſſel, yet its condition is altered, being no more a wine, but by putrefaction is tranſmuted into Vinegar, and that which is extracted from wine, is of another nature and operation, than that which is drawn from Vinegar. For if Vitrum Antimony be extracted with Wine, or ſpirit of Wine, it cauſeth many ſtools by purging, and vomits alſo, becauſe its venom is nor yet quite broken nor deſtroyed: but if Antimonial glaſſe be extracted with diſtilled Vinegar, that extraction is of a deep colour, this Vinegar being abſtracted in *Balneo Mariæ*, and the yellow remaining

powder

powder being well dulcified with diſtilled water, to get off all its acetoſity, then you have a ſweet powder, which cauſeth no more any ſtools, but is a rare Medicine of admirable efficacies, may well be held for *miraculum Medicinæ.*

This wonderfull powder in a humide place doth diſſolve into a liquor, which in Surgery is of great uſe, and efficacie, curing ſymptoms without cauſing any pains at all unto the parties, of which enough at this preſent.

At the cloſing of this note this principally, that there are heavenly Creatures begotten, whoſe lives are preſerved by Aſtrals, are fed by the four Elements, afterward they die, and putrifie, which being done, the Aſtrals, by means of the Elements infuſe into theſe putrified bodies again a life, which may turn again to a heavenly one, which ſets up his habitation in the higheſt place of the firmament: which being done, you ſhall ſee that the life and body of the earthly is conſumed by the heavenly, and that earthly body is entred into a heavenly one.

The ninth Key.

THe higheſt Planet of Heaven, *Saturn* by name, hath in our *Magiſterium* the leaſt authority, and yet is the chiefeſt Key of the whole Art, and is ſet on the lowermoſt ſtep: though he ſwinged himſelf by a nimble flight to the higheſt altitude beyond all lights, however, at the clipping of his feathers he muſt be brought to the loweſt luſtre, and his corruption muſt be the way for his melioration, black muſt be turn'd into white, and white muſt be brought into red, and muſt paſſe, and run through all the colours of the other Planets, and to attain in the end to the Court colour of the triumphing King.

And I ſay thus much: though *Saturn* looks of a deſpicable condition, and is in great contempt, yet doth he

contain all vertues and ſtrength, if his glorious ſubſtance, which is of an extraordinary coldneſs, be driven into the running fiery Metalline body, to bereave that of its running life, and bring it to a plyable body as *Saturn* himſelf is, however of a far better fixation; which tranſmutation hath it's original, and certain period by *Mercurie*, *Sulphur*, and *Salt*. Some may hold this to be hardly underſtood, and it is a hard saying: ſeeing the matter is mean, men muſt ſtretch their wits in this point: an unequall ſtate muſt be in the world, there muſt be a difference betwixt maſter and ſervant, and muſt be diſtinct in their ſervice.

Saturn containeth ſeveral ſorts of colours brought forth by Art, as black, gray, white, yellow, red, and others beſides: ſo the Philoſophers matter muſt overcome and paſſe through many colours, before ỹ great ſtone can be exalted unto it's perfection: for as often as there is opened unto the fire a new gate for entrance, ſo often it affords a new faſhion for a Garment as for a booty, ſo that at laſt the poor Labourer attaineth unto riches, needs no more to go borrowing of his Neighbours for a livelyhood.

When Lady *Venus* poſſeſſeth her Kingdom, and according to cuſtome obſerved in Royal Courts, diſtributeth the Offices, as is fitting, then they make appearance in their glory: *Muſica* beareth a flag of red colour, on which is painted *Charity* beautifull in a green Garb: in her Court *Saturn* is in the place of the Steward: when he is in his Office, then *Aſtronomy* carrieth a black flag before him; on which is painted *Fides*, in a yellow and red Garb. *Jupiter* with his Scepter is *Marſhall*; *Rhetorica* beareth before him a flag of gray colour, on which is painted *Spes* curiouſly ſet out in colours. *Mars* is expert in warlike affairs, beareth away in a fiery thirſtineſs; *Geometry* beareth before him a bloudy flag, on which is painted *Fortitude*, in a red Garb: *Mercurie* is Chancellour, *Arithmetica* beareth a flag before him of all manner of colours; on it, is painted *Temperantia*, dreſs'd in colours. *Sol* is Vice-Roy of the Kingdom, *Grammatica* beareth a yellow flag before him, on it, is painted

painted *Juſtitia*, ſet out in a Golden piece: this Vice-Roy, (though there is more loyalty ſhewed unto him in the Kingdom) yet Queen *Venus* in her tranſcendent illuſtrious ſplendour overcome's him. *Lune* hath her luſtre alſo; *Dialectica* beareth before her a Silver coloured white gliſtering flag; on it, is painted *Prudentia* in an Azur-Garb. Becauſe *Lune's* huſband died, ſhe got the Office by inheritance, will not ſuffer *Venus* to bear ſway any longer, called her to an account of her Stewardſhip; into whoſe aid and aſſiſtance comes in the Chancellour, and a new government is eſtabliſhed, and both bear ſway above the noble Queen; the meaninng is, one Planet muſt diſpoſſeſſe and diſplace the other from his glory, office, place, and power, that the beſt at laſt may riſe to the higheſt power, and in their beſt fix'd colour, beſtowed on them by their firſt mother out of an innate conſtancy, love and amity may get the victory. Then is the old world paſt, and a new world is come in it's place, and one Planet hath conſumed the other ſpiritually; onely the ſtrongeſt hold out by means of the food which others afforded, and ſo two and three are conquered by One.

For a final cloſing you are to underſtand, that you muſt pull up the heavenly Scales; put into the one *Aries*, *Taurus*, *Cancer*, *Scorpio*, and *Capricorn*: into the other you muſt lay *Gemini*, *Sagittary*, *Aquarius*, *Piſces*, and *Virgo*; then procure that the Gold-rich *Leo* do leap into the lap of *Virgo*; then the Scale will weigh down the other: then let the XII. Signs of Heaven with the *Septemtriones* come into an oppoſite Aſpect; then after the appearance of all manner of colours, there will happen a conjunction, and the greateſt will come to the meaneſt, and the meaneſt unto the greateſt.

If there ſtood all the worlds nature
Meerly in one onely figure,
And Art could not mend that form,
Then the worlds wonders were forlorn,

And natures qualities could not be ſhewed,
But it's otherwiſe, for which God be praiſed.

The tenth Key.

IN our ſtone which I have made, and others alſo along before me, are lockt up Elements, all mineral and metalline forms; yea, all the properties and qualities of the world: for in it there muſt be found the greateſt and moſt forcible heat; for by its great internal fire the cold body of *Saturn* is warm'd, and by that kindling and heating is tranſmuted into the beſt Gold. There muſt be found in it alſo the greateſt coldneſſe, becauſe it being added to *Venus*, it allayeth the degree of her heat, and doth coagulate quick Mercury, and in that coagulation alſo is he tranſmuted into the beſt Gold. The reaſon of it is, becauſe nature hath infuſed all theſe qualities into the matter of our great ſtone, which qualities muſt be digeſted and brought unto maturity *per gradus ignis*, and attain unto the higheſt perfection, which comes not to paſſe, unleſſe Mount *Ætna* in *Sicilia* be conſumed by its fire, and no more cold be felt on the ſuppoſed high Mountains, *Hyperboreis*, which place may be called alſo *Filictus*.

Fruits being pluckt off before they be fully ripe, are nought, and ſhrink, and are unfit for uſe: if a Potter doth not ſufficiently burn his Potters wares, what uſe can theſe be put unto? The ſame condition is our *Elixar* in: it muſt have allowed a due time, it muſt not be ſhortned in its welfare, no falſe thing muſt be impoſed upon, elſe an aſperſion of unworthineſſe will be caſt upon it. For if bloſſoms be pluckt off, we are ſure that no fruits will grow on ſuch Trees. Therefore making haſte in our *Magiſterium* is not good, a haſtning man ſeldom doth any good work in our Art, becauſe by making haſte good things are ſpoyled. Let no ſeeker be deceived by greedineſſe, either to take out

or

or to pluck off things before their time, that the Apple slip not out of his hand, and the steel of it stay in his hand: for in good troth, if our stone be not sufficiently ripened, then what matters can it produce to any ripenesse?

In water the matter is dissolved, and is united by putrefaction, in the ashes it getteth blossoms, in sand its superfluous humidity is exsiccated: a constant fire produceth a fixed ripenesse, it doth not follow from hence that *Balneum Mariæ*, horse-dung, ashes, and sands must needs be used, but onely the degrees and regiment of fire must in such a manner be observed. For the stone is made in an empty Furnace, of a threefold guard, firmly closed and lockt up, and digested by a continued fire, so that all vapours and fumes do vanish, and the Garment of honour appear in a rare splendour, abide in a place in the neathermost part of heaven, and its running come to a stand. And when the King can lift up his arms not any longer, then the glory of the world is conquered, the King is come now to an everlasting fixednesse, nothing can endanger him any more, because he is become invincible, unto which I say thus: your earth being dissolved in its own water, must be exsiccated in a meet heat, then the aire will in-breath a new life into it, that being made lively, then you have a matter, which must needs go by no other name, than by the great stone of the world, which penetrateth humane and metalline bodies, like a spirit is an *universal* Medicine without any defect: it expelleth evil things, keeping and preserving the good ones: it is also a transmutation of bad things unto goodnesse, its colour draweth from a transparent rednesse unto a dark brown, from a ruby-red to a garnate: and it is of an exceeding ponderousnesse, and over-weighty.

He that getteth this stone, let him return thanks unto the Creator of all Creatures, for such a heavenly Balsam, let him make good use of both toward himself and toward others, so that his needs being served here withall, may fare well also in the other world: God be praised for his unexpressible benefits for ever more. Amen.

The

The eleventh Key.

THis Key intimateth our great ſtone's augmentation, which I hold forth unto thee by way of compariſon. There dwelt in the *Orient* an excellent Champion, called *Orpheus*, which was mighty rich, and had great Dominions, he took in marriage his own ſiſter, by name *Eurydice*, made uſe of her as his wife. Becauſe he could not get any iſſue by her, the cauſe whereof he thought to be the ſin, he committed in chooſing his own ſiſter to be his wife: he beſought the Higheſt conſtantly in great earneſtneſſe, wreſtling with him for a bleſſing in that kinde.

Being one time taken with a deep ſleep, in his dream there came a flying man unto him, by name *Phœbus*, he toucht his feet, which were very warm, and ſaid to him: Thou noble Champion, thou haſt travelled over many Kingdoms and Countreys, many Cities and potent Dominions, and haſt undergone great hardneſſe at Sea, and hazardedſt many battles in War, which made thee to attain unto that gallant ſtate, and wert choſen before others to be digniſied with honour, and gotteſt many applaudings by reaſon of thy valiantneſſe thou ſhewedſt in thoſe warlike actions: therefore the father in heaven hath commanded me, to ſhew unto thee that thy prayers were heard, and haſt obtained this grant; thou art to take the bloud out of thy right ſide, and the bloud of thy wife's left ſide, and the bloud which did ſtick in the hearts of thy Father and Mother, theſe are but two by natures right, and are but one ſort of bloud, unite theſe together, and let it enter again into the globe of the ſeven wiſe Maſters cloſed nakedly, then is the mighty one fed with his own fleſh, and drencht with his own bloud of honour. If thou proceedeſt well herein, then haſt thou a great inheritance, and begetteſt an infinite multitude, deſcending from thine own body.

Yet

Yet know, that the laſt ſeed, in the eighth revolution of the time, the firſt ſeed out of which thou art made in the beginning, will bring its courſe to an end: if thou doſt this oftner, and begineſt alwayes *de novo*, then thou ſhalt ſee thy Childrens Children. A *Macrocoſme* g nerated by Microcoſme, is plentifully filled, and the Kingdom of the great Creator is fully poſſeſſed.

This being ended. *Phœbus* fled away, the Champion awakened, who aroſe from his bed, and having done all, as he was commanded, the Champion in all his undertakings had not onely good ſucceſſe and proſperity, but God bleſſed him alſo in his wife with many Children; theſe alſo by their fathers Teſtament grew great and famous, and that Nobility remained in that generation, and they were bleſſed with great riches for ever.

Seeker of this Art, if you have underſtanding and wit, you need not any further interpretation of it; if you want that wit, blame not me, but thine own ignorance: for I am forbid to open the lock any further, I muſt, and will obey. It is ſet down plain enough for ſuch, whom God intends to bleſſe in it: And it is ſo plain, that men will hardly believe it. The whole proceſſe I have ſet down figuratively after that manner, which my Predeceſſors have obſerved before me, and I have done it more plainly then they did, becauſe I concealed nothing: if you have pull'd away the veil from your eyes, you will finde that, which many ſought for, and was found of very few. For the matter is named altogether, the beginning, middle, and end of the proceſſe is ſhewed alſo.

The twelfth Key.

A Fencer who knoweth not well how to uſe his Weapons, muſt needs be beaten by him, that knoweth better how to uſe them; he that learned in the Fencing Schoo[l]

School perfectly how to use all manner of Weapons, he will get the Garland in that School.

In like manner he, who hath obtained by Gods blessing a tincture, but knoweth not how to use it, he is in the same condition with the Fencer, which is unskilfull in the use of his Weapons.

This being the twelfth and last Key, tending to the finishing of this my book, I will not lead thee any longer by Philosophick allegorical expressions, but will reveal unto thee the Tinctur's Key in a full real processe. Therefore follow this my ensuing Doctrine: which is thus;

The Medicine and well prepared Philosophers stone being made of the true Virgins milk, which was fully prepared, then take one part of the best and finest Gold, cast through Antimony, laminate it very thinly, as possibly it may be beaten, put these together in a Vessel, or melting Pot, at first let your fire be gentle for xij hours, then let it continually be in the melting for three dayes and nights: then the purged Gold and Stone is turned into a meer Medicine, of a subtile spiritual penetrating qualitie; for without the *ferment* of Gold & Medicine, or Stone cannot well make the tincture, being too subtile and too penetrative: but being fermented with its like, then the made tincture hath gotten an ingresse to work into the other. Then take one part of the prepared ferment to thousand parts of melted Metal, which you intend to tinge: I tell you for a certain truth, all will be transmuted into perfect fix'd Gold: for the one body willingly embraceth the other, though it be not of the like, yet joyneth with it by force, and must be like unto it, and like must be gotten of like.

He that maketh use of this means, to him are revealed all fixations: the porches at the ends have their issues; no Creature comparable unto this subtility: it is ALL in ALL, according to its Natural descent containeth and possesseth all what may be found under the Sun.

O! beginning of the first beginning! consider the end: O! end of the last ends consider the beginning: forget not to

to remember the middle in all fidelity: God the Father, Son, and holy Ghoſt grant unto you things needfull for your Spirit, Soul, and Body.

Of the firſt matter of the Philoſophers Stone.

THere is found a ſtone, which is not deer,
Out of it is drawn a flying fire,
Of which the ſtone it ſelf is made
Of white and red togeth'r joyn'd.
It is a ſtone, and not a ſtone,
In it Nature work'th alone,
Out of it ſprings a Fountain clearly,
Which drowns its fix'd Father fully.
His life and body is both devoured,
At laſt his Soul to him is reſtored.
To whom his flying Mother is become
Like, in his own Kingdom.
Himſelf alſo in quality and might
Hath gotten a greater ſtrength,
The Son in old age doth excel
The Mother, which is made volatil,
By Vulcans Art, but firſt however
By the Spirit muſt be born the Father
Body, Soul, Spirit, conſiſt in two,
The whole buſineſſe goeth too and fro.
Comes onely from one, which is meerly
A thing that fixeth flying matters fully.
They are two and three, and yee but one
Conceive of it right, elſe you hit none!
Set Adam into a water Bath,
In which Venus her fellow hath
Which the old Dragon hath prepared,
Wher'of his ſtrength could not be 'ſpared

Is nothing elſe, ſaith one Philoſophus;
But a duplicate Mercurius.
I ſay no more, you heard its name,
Bleſt is he, to whom it is well known.
Search into it, ſpare no pains
In the end you will finde the gain's.

FINIS.

A short way and

REPETITION

Of former Writings of

BASILIUS VALENTINUS.

With an Elucidation thereof, touching the Philosophers Stone.

Wherein is plainly demonstrated the true light unto Philosophie.

Whereunto are annexed real informations of the qualities, and preparations of Mercury, Antimony, Vitriol-water, common Sulphur, unslak't Lime, Arsenic, Sal-peter, Tartar, Vinegar, and Wine.

LONDON,

Printed *Anno Domini*, MDCLVI.

A ſhort way and REPETITION Of former Writings of BASILIUS VALENTINUS.

I *Baſilius Valentinus*, have formerly written a Treatiſe, what diſcoveries the Ancients have made in their philoſophick expreſſions, about the getting of that mighty Treaſure, whereby true Philoſophers prolong'd their lives in health, and enjoying beſides abundance of riches.

The higheſt in Heaven, before whom all ſecrets are open, I call to witneſſe, that I wrote no untruths, but revealed the naked truth, inſomuch, that men of underſtanding need no further light, than I have ſet down in my *Theorie*, which was ſeconded and confirm'd by the practick of my XII. Keyes, theſe might be ſufficient for them, however, the diſquietneſſe of my minde ſtill urged me to reveal the ſaid Treatiſe further by this ſhort Repetition, thereby to purifie and encreaſe the kindled light, that ſeekers after wiſdom may have the brighter light for the finding out the ſecrets they dive into. Some may look on it with an evil eye, that theſe myſteries were made too plain already, and blame me for my upright dealing: Let ſuch men know, that to obdurated men theſe writings will be hard enough yet, and will not hit the ſecrets they aim at: but to the adopted ſons they are clear enough; therefore hearken unto me, and follow my doctrinals, then you will

be ſure to finde the true way unto the ſheep-fold. I have written no more then I ſhall bear record unto, and own at the day of Reſurrection

This ſhort way is faithfully ſhewed in the following inſtruction, in a plain dealing expreſſion, waving an eloquent ſtile.

I have told you formerly, that all things are compoſed of three, *viz.* of Mercury, Sulphur, and Salt, and it is ſo, as I told.

But note alſo, that the Stone is made of one, two, three, four, and five: by the word five, I mean the Quint-eſſence: by the word four, are underſtood the Elements: by three, are meant the *principles*: by two is meant the double *mercurial* ſubſtance: by one is meant the firſt principle of all things, which proceedeth from the word at the firſt Creation, *Fiat*, Let there be.

Some may hold theſe expreſſions to be very intricate, as if there were no ſenſe nor ground for it what hath been ſaid: for the clearing theſe doubts, I will ſpeak briefly of *Mercurie*, ſecondly of *Sulphur*, thirdly of *Salt*; for theſe are the principles of the matter of our Stone.

In the firſt place you muſt note, that common Mercury doth not avail here; but our *Mercurie* is made of the beſt of Metals, by the ſpagyrick Art, as pure, ſubtile, clear, as any Well-water of a Cryſtalline tranſparence, without any impurity: make of it a water, or incombuſtible Oyl: for Mercuries firſt beginning was a water, as all Philoſophers bear record unto my ſaying: in this Mercurial Oyl muſt be diſſolved it's own Mercury, out of which that water was made: this Mercury muſt be precipitated with it's own Oyl; then you have a double Mercurial eſſence.

Note, I hold in my *ſecond Key* that Gold after it is purified according to the Tenor of the *ſecond Key*, muſt be reduced into a ſpecial water, and then reduced into a ſubtile Calx, of which the *fourth Key* doth ſpeak, this Calx muſt be driven over through the Helmet by a ſpirit of Salt, and precipitated again, and by reverberating muſt be brought to a

powder,

powder; then its own *Sulphur* may enter the better into its own being and eſſence, will be friend with it; for theſe love extreamly one another: thus you have two ſubſtances in one, which is called the *Philoſophers Mercurie*, and is but one ſubſtance. This is the firſt ferment.

Now followeth Sulphur *to be ſpoken of.*

FOr this *Sulphur* you muſt look in the like Metal; that Metal muſt be purified, deſtroyed in a reverberating fire, extracted from its body, not leaving any corroſiveneſſe in it, of which I gave a hint in the *third Key*: this Sulphur muſt afterwards be diſſolv'd in its own bloud, from which it ſelf had a fixednеſſe, intimated in the *ſixth Key*, after a due quantity: which being done, then you diſſolved and fed the true Lion with the bloud of the green Lion. For the fixed bloud of the red Lion is made of the unfixed bloud of the green Lion: theſe are of one Nature; the unfixed bloud maketh the fixed one to be volatile, and the fixed one maketh the volatile to be fixed, even as it was before its diſſolution, let it ſtand together in a gentle heat, that all the Sulphur be diſſolved; then you have the ſecond ferment, feeding fixed Sulphur with an unfixed one; all Philoſophers agree with my ſaying: the ſame is driven over with ſpirit of wine, and is as red as bloud, being called *aurum potabile*, where no reduction to any body can be expected any more.

Now I declare alſo, what the Philoſophers Salt meaneth.

SAlt cauſeth fixation and volatility, according as it is ordered and prepared. For the ſpirit out of Salt and Tar-

tar, if the ſame be drawn forth without additionals, by means of diſſolution and putrefaction maketh all Metals volatile, opening them into a true quick Mercury, according to the Tenor of my Manuals. The Salt of Tartar *per ſe* fixeth mightily, eſpecially if the heat of *Calx vive* be incorporated with it, for both are of a high degree for fixation, The Vegetable Salt of wine hath this fixing quality, and according to a ſpecial preparation, bringeth fixed things to a volatility: which is a myſtery in Nature, and a miracle in the Philoſophick Art.

If there be a Salt made of Mans Urine, which drinks nothing but wine; this Salt being volatile, brings fix'd things alſo to a volatility, brings them over, but doth not fix them. Though that party had drunk nothing but wine, out of whoſe Urine the Salt is made, yet that Salt differs much from that, which is made of Tartar, for man made in his body one tranſmuration, namely, he turned the Vegetable Salt into an Animal ſpirit of Salt, making fleſh, fatneſſe, *&c.* as horſes and other beaſts do feeding on graſſe, hay, *&c.*

Item, Bees make Honey of the beſt flowers and Herbs: ſo it is with the reſt. The reaſon of this Key lieth in putrefaction, from whence this ſeparation and tranſmutation hath its Original.

Ordinary ſpirit of Salt, being driven over in a ſpecial manner, maketh Gold and Silver volatile, if a ſmall quantity of Dragons ſpirit be added thereunto, diſſolveth them, bringeth them over through the Helmet, the like doth the Eagle with the Dragon ſpirit, which creepeth in and out at the ſtone cliffs: but if any thing be melted with Salt, before its ſpirit be ſeparated from the body, then it fixeth rather than it maketh volatile.

I ſay thus alſo, if the ſpirit of common Salt be united with ſpirit of wine, and both are drawn over a third time, then he loſeth its tartneſſe, and groweth ſweet. This prepared ſpirit doth not corrode the *Solar* body, but being poured on a ſubtile prepared Gold Calx, it extracteth its higheſt red tincture, which being made right, can bring white

white *Lune* into that colour as its former body was, from which it was first taken: the former body can recover its colour, if the inticing *Venus* be moved, as being born from that sanguinity and descent, it is needlesse to speak of this any further.

Note further, that Salt-spirit destroyeth *Lune* also, bringeth her into a spiritual substance, according to my instruction, after it is prepared, out of which afterward *potable Lune* is made, which spirit is appropriated unto the spirit of *Lune* and *Sol*, as man and wife, by means of the conjunction of the Mercurial spirit, or his Oyl.

The spirit sticketh in Mercury, seek for the tincture in Sulphur, and for the coagulation in Salt, then you have the three principles, which can beget a perfect body, that is, the spirit in the Gold fermented with his own Oyl, Sulphur found abundantly in the noble Venereal quality, inflameth the fixed blood gotten of her: the spirit of the Philosophers Salt affords victory unto coagulation; it is true, the spirit of Tartar, and the spirit of wine, and the true *acetum* are able to effect much; for the spirit of *acetum* is of a cold quality, and the spirit of *Calx vive* is very hot, these are of contrary dispositions. Now I spoke according to Philosophers custom: it is not fit for me to be more plain, and to show to the world, how the doors of wisdom are bolted.

For a fare-well, take this in sincerity; seek for your matter in Metalline substances, make of them a *Mercurie*, ferment with Mercury one Sulphur, ferment that with its own Sulphur, bring that into an order with Salt, drive them over joyntly, joyn all proportionably, all will become one, which at first came from one, coagulate, and fix it in continued heat, augment, and ferment a third time, according to the Tenor of my two *last Keyes*, then you will finde the end you look for, how this tincture is to be used, let the twelfth Key satisfie you with its certain processe.

Thanks be to God.

FOr a final upſhut, be certified, that out of black *Saturn*, and bountifull *Jupiter*, there can be driven over a ſpirit, which is afterward brought into a ſweet Oyl, as the nobleſt part of it, which in *particular* taketh away the running quality in Mercury, making him fix, and bringing him into a melioration; of this I told you in my other writings.

Additionals.

HAving thus your matter, then look well to the fire, and govern it artificially: for that is of the greateſt concernment at the end of the work. Our fire is not a common fire, and our Furnace is not a common Furnace. Though Philoſophers before me have written, that our fire is no common fire: however, I tell to thee in good earneſt, that according to their cuſtom they kept ſecret all myſteries, becauſe the matter is contemptible, and the work is of a facility, which by a government of fire is furthered and accompliſhed; therefore they forbore to tell the plain truth.

Lamp-fire made of ſpirit of wine availeth nothing, the expences thereof would mount exceedingly. Horſ-dung is but a ſpoyling, which cannot finiſh the work by any perfect, or certain degrees.

Furnaces of ſeveral ſorts are uſeleſſe: for in our threefold Furnace are obſerved certain degrees: let praters not prevail of thee with ſuch Furnaces; for our Furnace is a plain one, our fire is a plain fire, and our matter is a plain matter, the glaſſe is likened to the circumference of the earthly Globe, you need not to look any further for more information concerning the fire, its government, and the Furnace.

For

For he that hath the matter, will soon finde a Furnace; he that hath Meal, will soon meet with an Oven; needs not to take further care for baking of bread.

There is no need to write more books of it, onely look well to the government of the fire, learn to distinguish between cold and warm; if you are expert and exact herein, then your work will be well finish'd, and the Art brought to its end. The Creator of nature be praised for ever. Amen.

Of Mercurie.

There are several sorts of *Mercurie*. Mercury of Animals and Vegetables is meerly a fume of an incomprehensible being, unlesse it be caught, and reduced to an Oyl, then is it for use. But Mercury of Metals is of another condition, as that also of Minerals: though the same also may be compared with a fume, yet is it comprehensible and running. One Mercury is better and nobler than the other: for the *Solar* Mercury is the best of them all; next unto that, is the *Lunar* Mercury, and so forth. There is a difference also among Salts and Sulphurs: among the Mineral Salts, that carieth away the Bell, which is made of Antimony: and that Sulphur, which is drawn from Vitriol, is preferred before all others. Mercury of Metals is hot and dry, cold and moist, it containeth the four qualities.

There are Medicaments prepared of it, of a wonderfull efficacy, of several sorts and forms, which is the reason, why there is such a variety of vertues therein: in Mercury lieth hid the highest *arcanum* for mans health, but is not to be used crude, but must first be prepared into its essence. He is sublimed with Copper-water, and is further reduced into an Oyl. There is an Oyl made of it *per se*, without any corrosivenesse, which is pleasant and fragrant: several sorts of Oyls with additionals can be made of it, good for many things. It is prepared also with Gold, being first made

into an *amalgame* t ere is made a precipitate of it in w ter, wherein it diſſolv th green, like unto a ſmarag'd, Chryſolith: the volatile Mercury ſerveth for outward uſe if a ſeparation is made by ſome means, and is brought in to ſubtile clear *liquor*, & then to a red brown powder, an its received corroſivenеſſe is ſeparated, then it may do we for other uſes.

The mixed Mercury ſerveth for inward uſe.

Mercury being purg'd, is precipitated with the bloud *Venus*, is well digeſted with diſtill'd Vineger, and thus h corroding quality is taken off: Have a care what quanti you miniſter, if it being given in a true doſe, then it doth i part very well: but for its operation, it is not equally ſub limed unto the fixed, its coagulation is found in Saturn his malleablenеſſe is apparent, when he is robb'd of h life: he containeth his own Tincture upon white and re being brought in his fix'd coagulation unto a white bod is ting'd again by Vitriol-water, and being reduced un Gold, is graduated by Antimony. Though that bloud-thi ſty *Iron Captain* with his Spear aſſaulteth *Mercurie* ver much, yet he alone cannot conquer him, unleſſe co *Saturn* come in to hide him, and *Jupiter* command th peace with his Scepter. Such proceſſe being finiſh'd, the the Angel *Gabriel*, the ſtrength of the Lord, and *Uriel* th light of God hath ſhew'd mercy unto humble *Michael*, the *Raphael* can make right uſe of the higheſt Medicine, n thing can prevail againſt ỹ Medicine. Thus much be ſpo ken of *Mercurie*: now I winge my ſelf from hence, and fl to a place where froſt and heat can better be tolerated, an endured.

Of Antimony.

IT falleth very difficult to Mechanicks, to have done learn ing with their compaſſes: becauſe that great *Architect* JEHOVAH hath reſerved many things for his ow

power

power. In the same condition we finde *Antimony*, it is very difficult to finde out all the mysteries that are hid therein; its vertue is miraculous, its power is great, its colour hidden therein, is various, its crude body is poysonous, yet its essence is an antidote against poyson, is like unto Quick-silver, which ignorant Physicians can neither comprehend, nor finde; but the knowing Physician believeth it to be true, as having made many experiments with it.

This Mineral containeth much of Mercury, much of Sulphur, and little of Salt, which is the cause why it is so brittle and applyable: for there is no malleableness in it, by reason of the small quantity of Salt, the most amity it beareth unto *Saturn* is by reason of *Mercurie*: for Philosophers Lead is made out of it, and is affected unto Gold, by reason of its Sulphur: for it purgeth Gold, leaving no impurity in it; there is an equal operation in it with Gold, if well prepared, and ministred to man Medicinally: it flieth out of the fire, and keeps firmly in the fire, if it be prepared accordingly. Its volatile spirit is poysonous, purgeth grievously not without damage unto the body; its remaining fixedness purgeth also, but not in that manner, as the former did, provoketh not to stool, but seeketh meerly the disease, where ever it is, penetrateth all the body and the Members thereof, suffers no evil to abide there, expels it, and brings the body to a better condition.

In brief, *Antimonie* is the Lord in Medicinals, there is made of it a *Regulus* our of Tartar and Salt, if at the melting of Antimony some Iron-filings be added, by a Manual used, there cometh forth a wonderfull Star, which Philosophers before me, called the *Signat-star*: this Star being several times melted with cold *Earth-salt*, it groweth then yellow sh, is of a fiery quality, and of a wonderfull efficacie: his Salt afterward affords a *liquor*, which further is brought o a fix incombustible Oyl, which serveth for several es.

Besides, there are made of common *Regulus* of Antimony curious

curious flowers, either red, yellow, or white, according as the fire hath been govern'd. These flowers being extracted, and the extract, without any addition *per se* being driven into an Oyl, have an admirable efficacy. This extraction may be made also with Vinegar of crude Antimony, or of its *Regulus*; but it requireth a longer time, neither is it so good as the former preparation.

And being reduced into a *Philistæa*, there is a glass made of it *per se*, of which I made mention in my eight Key, which is extracted also; then abstracted, there remaineth a powder of incredible operation, which may safely be used, after it hath been edulcorated. This powder being dissolv'd, healeth wounds, sores, *&c.* causing no pains: this powder being extracted once more with spirit of wine; or driven through the Helmet, with some other matter, affords a sweet Oyl; to speak further of it is needless.

Antimony is melted also with cold *Earth-salt*, dissolv'd and digested for a time in spirit of wine, it affords a white fix'd powder, is effectual against *morbus Gallicus*, breaks inward Impostums; it hath several vertues besides. You must learn to prepare Antimony your self, lay hands on it, dive into it's inward qualities, you will meet with wonderfull matters: for my conscience will not suffer me to discover all its qualities: I desire not to load the Physicians curses upon me, which were at great expences, and toyle much in burning of Coals about its preparation, if I should rob them of their lively-hood. Therefore learn thou also as thy predecessors did; seek as I have done; then you will finde also, what others have told of.

There is made an Oyl also of Antimony, the flying Dragon being added thereunto, which being rectified thrice then it is prepared: though a *Cancer* were never so bad, and the *Wolf* never so biting, yet these with all their fellows, be they *Fistula's*, or old Ulcers, must fly and be gone; the little powder of the flying Dragon prepared with the Lions bloud, must be ministred also, three, or four Grains for a Dose, according to the parties age and complexion.

A further proceſſe may be made with this Oyl with the addition of a water, made of ſtone Serpents, and other neceſſary ſpices, not thoſe which are tranſported from the Indies: this powder is of that efficacie, that it radically cureth many Chronica diſeaſes.

There is made a red Oyl of Antimony, Calx vive, Sal-armoniac, and common Sulphur, which hath done great cures in old Ulcers: with ſtone Salt, or with common Salt, there is forced from Antimony a red Oyl, which is admirable good for outward Symptoms.

There is made a ſublimate of Antimony, with ſpirit of Tartar and Salmiac, being digeſted for a time, which, by meaus of *Mars*, is turned into quick Mercury. This Antimonial Mercury hath been ſought of many, but few have gotten it: which is the reaſon why its praiſe is not divulg'd, much leſſe is it's operative quantity known: if you know how to precipitate it well, then your Arrow will hit the mark, to perform ſtrange matters; it's qualities ought not to be made common.

It is needleſſe to deſcribe it's combuſtible Sulphur, how that is made of Antimony, it is eaſie and known: but that which is fix'd, is a ſecret, and hidden from many. If an Oyl be made of it, in which it's own Sulphur is diſſolv'd, and theſe be fix'd together, then you have a Medicine of rare qualities, in vertue, operation, and ability, far beyond Vegetables.

Quick ſilver being imbibed with quick Sulphur, melted with Antimony for ſome hours in a Wind-oven, the Salt of the remainder being extracted with diſtill'd Vinegar, then you have the *Philoſophers Salt*, which cureth all manner of Agues.

There is an *acetum* made of Antimony, of an acidity, as other *acetums* are; if it's own Salt be diſſolv'd in this *acetum*, and diſtill'd over, then this *acetum* is ſharpned, which is an excellent cooler in hot ſwellings, and other inflamed Symptoms about wounds, eſpecially if there be made an Unguent of it together with *anima* of Saturn.

The

The Quintessence of Antimony is the higheſt Medicin the nobleſt and ſubtileſt found in it, and is the fourth p of an *univerſal* Medicine. Let the preparation of it ſtill a myſtery, its quantity, or Doſe is three Grains, the belong four inſtruments to the making of it, the Furnace the fifth, in which *Vulcan* dwelleth, the Manuals; and t government of fire afford the ordering of it.

You Phyſicians, if you be wiſe, ſeek out this Medicine that ſubject, where it lieth in, and may be found beſt, a moſt effectual. I forbear to ſpeak further of Antimony, l *Juſtinian* judge of the reſt.

Of Copper-water.

IF I could prevail with *Apollo* to be mercifull, and to gi liberty to his *Muſe* to be my aſſiſtance in the deſcribin of Art and wiſdom, then would I bring in an offering un *Minerva*, whereby the Gods of wiſdom might take notic of a gratefull minde for their gifts they had beſtowed; an I would write of a mineral, whoſe Salt is ſet forth in th higheſt manner, whoſe great and good qualities are of th tranſcendency, that reaſon is not able to comprehend, or conceive of them. It went generally by the name of *Copper water*, to make the meaning and ſenſe of it plain; let me know, and be thus informed of it, that *Vitriol* containet two ſpirits, a white, and a red one: the white ſpirit is th white Sulphur upon white, the red ſpirit is the red Sulphu upon red; He that hath ears let him hear!

Obſerve it diligently, and remember every word, for the are of a large extent, every word is as ponderous as Centner ſtone. The white ſpirit is ſowr, cauſeth an appe tite, and a good digeſtion in a mans ſtomach. The red ſp rit is yet ſowrer, and is more ponderous than the white, its diſtilling a longer fire muſt be continued, becauſe i fixer in its degree. Of the white by diſtilling of Sulphu

of *Lune* is made *argentum potabile*. In the like manner the Gold, being deſtroyed in the ſpirit of common Salt, and made ſpiritual by diſtilling, and its Sulphur taken from it, and joyned with a red ſpirit in a due Doſe, that it may be diſſolved, and then for a time putrified in ſpirit of wine, to be further digeſted, and often abſtracted, that nothing remain in the bottom, then you have made an *aurum potabile*, of which great volumes have been written, but very few of their proceſſes were right. Note, that the red ſpirit muſt be rectified from its acidity, and be brought into a ſweetneſſe, ſubtilly penetrating of a pleaſant taſte and ſweet fragrancy.

I have told you now great matters, which ſlipp'd from me againſt my intention, the ſweet ſpirit is made of Sulphur of Vitriol, which is combuſtible, like other Sulphur, before it is deſtroyed: for the Sulphur of Philoſophers, (note it well) is not combuſtible; its preparation needs not to be ſet down, being eaſie, requireth no great pains nor great expences, to get a combuſtible Sulphur out of Vitriol.

This ſweet Oyl is the eſſence of Vitriol, and is ſuch a Medicine, which is worthy the name of the third pillar of the univerſal Medicine. The Salt is drawn from *Colchotar*, and is diſſolved in the red, or white Oyl, or in both, and is diſtill'd again, if it be fermented with *Venus*, it performeth its office very well: for it affords ſuch a Medicine, which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto healing of periſh'd wounds, which otherwiſe are hardly brought to any healing: and ſuch ſores, which by reaſon of a long continued white redneſſe will admit of no healing, *Colchotar* affords an ingreſſe thereunto, ſetting a new foundation; that quality and vertue is not in the *Colchotar*, but the ſpirit together with the Salt are the Maſters, which dwell therein.

There is made of Copper and Verdigreece a Vitriol of a high degree, and is far ſpread in its tincture; There is a

Vitriol

Vitriol made of Iron also, which is of a strange quality: Iron and Copper are very nigh kind one to another, beloved together, as man and wife; this mystery should have been concealed, but being it is of great concernment, I could not forbear but to speak of it.

Vitriol corroded with Salmiac, in it's sublimation there ariseth a combustible Sulphur, together with it's Mercury, of which there is but little, because it hath most of Sulphur. If the same Sulphur be set at liberty again by the *Eagle*, with spirit of wine, there can be made a Medicine of it, as I told you formerly of it. Though there be a new way to make a combustible Sulphur out of Vitriol, as of precipitation upon a precedent dissolution, by the Salt, or liquor of Tartar, as also by a common *lixivium* made of Beech-ashes; yet this is the best reason, because the body of Vitriol is better, & more opened with the Key of ☿ *Eagle*. There are other mysteries hidden in Vitriol, which in your operative quality are excellent, and are known apparently as *Venus* and *Mars* bear real record in their spirits, the first doth knowledge *Sol* and *Lune*: but I do not intend at this time to write a perfect book of *Chirurgerie*: and to make relations of particulars, in commendation of Vitriol: I have already written too much of it, you are to learn and search also; you will finde that Vitriol needs no Proctor to speak for it, and it will sufficiently inform you of an absolute Chirurgick book, contained in its nature as a third part of the *universal*, against all manner of diseases.

In the closing hereof I tell you thus much, that there is not found in its nature, neither cold nor moist quality, but is of a hot and dry substantial quality, and is the reason, that by its super-abounding calidity it heateth other things, digesteth them, and at last it bringeth them to a full maturity, the fire being continued for a certain time.

The things I write of Vitriol, I have not begg'd nor borrowed from other mens writings, but found them so in my long continued practick, whereby nature enabled me to become a *Sooth-sayer*, by permission of the Highest Creator

that that nobly inplanted quality might be avouched by a faithfull and true evidence of one of her devoted Diſciples.

And I ſpeak thus much for a *memorandum*, that if *Paris* can keep ſafely *Helena* without troubles, that the noble City of *Troja* in *Greece* be no more ruined and deſtroyed, and *Priamus* together with *Menelaus* be no more afflicted and diſtracted thereby, then *Hector* and *Achilles* will agree well enough, to obtain that royal Race, without going to war for it, and be Poſſeſſors of that Monarchy in their Childrens Children, and their off-ſpring and poſterity for the enlarging of their Dominions, by increaſing their riches infinitely, againſt which no enemy dareth ſtir.

Of common Sulphur.

THe uſual common Sulphur is not ſo perfectly exalted in it's degree, and brought unto maturity, as it is found in Antimony and Vitriol. There is made of it *per ſe*, an Oyl againſt putrid ſtinking wounds, deſtroying and killing ſuch worms, which grow in them; eſpecially if that little Salt in it be diſſolved from its Sulphur.

There is made of it a Balſam with Sallet Oyl, or Oyl of Juniper, in like manner with the white ſpirit of Terpentine, and is of a red colour, is made thus: take flowers of Sulphur, made with the *Colchotar* of Vitriol, digeſt them for a time in horſ dung, or any other way; this Balſam may ſafely be uſed for ſuch, that are in a Conſumption of the Lungs, eſpecially if rectified ſeveral times with ſpirit of wine, drawn-over, and ſeparated, that it be bloud red. This Balſam is a preſervative againſt corruption and rotteneſſe.

The Quint-eſſence of Sulphur is in a Mineral, where a Sulphureous flint is generated: this beaten peebles being put in a glaſſe, and on it be powred a ſtrong Aquafort, made

made of Vitriol and Salpeter, and let diſſolve what may diſſolved, abſtract that water, the remainder muſt be dulcified, and reverberated to a redneſſe, pour on the ſpirit of wine, extract its tincture, afterward circulate a time in the Pellican, let all the eſſence of Sulphur be parated, it ſtayeth below the ſpirit of wine, like far Sal Oyl, by reaſon of its ponderouſneſſe: its Doſe of ſix Gra is found to work ſufficiently. If you digeſt in this eſſe of Sulphur, Myrrhe, Aloës, and other Spices, it extr their vertues, and makes it into a Balſam, which ſuffers fleſh, or other parts that are ſubject unto putrefaction, fail into rottenneſſe, for which cauſe the Ancients have this name to it: *Balſamus mortuorum.*

Thus I cloſe to ſpeak any further of combuſtible Sulphu There may be made an Oyl of it, which is found very u full, the Sulphur muſt be ſublimed in a high inſtrume with a good heat, which ſublimation in a long ti changeth into a Liquor, or Oyl, ſtanding in a humid pla but being I do not intend to uſe any prolixity of words, let it reſt ſo. There may be cocted a Liver out of comm Sulphur, which is turn'd unto milk: and it may alſo changed into a red Oyl, with Lin-ſeed Oyl; many other M dicinals may be made out of Sulphur: Its flowers, eſſen and Oyl, are preferred before the reſt, together with white and red fixed Cinober, which are made of it, becau in them is found a mighty vertue.

Of Calx vive.

THe ſecrets of Quick-lyme is known to few men, a few there are, which attained to a perfect knowled of its qualities: but I tell to you a real truth, that thou Lyme is contemptible, yet there lieth great matters the in, and requireth an underſtanding Maſter, to take out o what lieth buried in it; I mean to expel its pure ſpi whi

which collaterally ſtands in affinity with Minerals, is able to binde, and help to make fix the volatile ſpirits of Minerals: for it is of a fiery eſſence, heateth, concocteth, and bringeth unto maturity in ſhort time, when in many years they could not be brought to it: the groſſe earthly body of it doth not do the feat, but its ſpirit doth it, which is drawn out of it: this ſpirit is of that ability, that it ſe bindeth and fixeth other volatile ſpirits. For note, the ſpirit diſſolveth *Oculi Cancrorum*, diſſolveth Cryſtals into a Liquor: theſe two being duely brought into an unite *per modum diſtillationis* (I will ſay nothing at this time of Diamonds and ſuch like ſtones) that water diſſolveth and breaketh the ſtone in the bladder, and the Goury Tartar ſettled into the joynts of hands and feet, ſuffers not any Gout to take root in thoſe parts, this rare ſecret I taught one of my faithfull Diſciples; and the great Chancellor of the invincible *Cæſar* is ſtill thankfull unto me for it, and many great perſons beſides.

Quick-lyme is ſtrengthned, and made more fiery, and hot, by a pure and unſophiſticated ſpirit of wine, which is often poured on it, and abſtracted again, then the white Salt of Tartar muſt be grinded with it together with its additionals, which muſt be dead, and contain nothing, then you will draw a very helliſh ſpirit, in which great myſteries lye hid. How this ſpirit is gotten, I told it, obſerve it, keep it, take it for a fare-well.

Of Arſenick.

ARſenick is in the kindred of Mercury & Antimony, as a Baſtard in a Family may be: its whole ſubſtance is poyſonous and volatile, even as the former two, in its external colour to the eye, it is white, yellow, and red, but inwardly it is adorned with all manner of colours, like to its Metals, which it was fain to forſake, being forced there-

unto by fire. It is ſublimed *per ſe*, without addition, an alſo in its ſubliming there are added ſeveral other matter as occaſion requireth. If it be ſublimed with Salt an Mars, then it looks like a tranſparent Cryſtal, but its poi ſon ſtayeth ſtill with it, unfit to be joyned, or added t Metals; hath very little efficacie to tranſmute any Metal.

The Subterranean Serpent bindeth it in the Union o fire, but cannot quite force it, that it might ſerve for a Me dicine for man and beaſt, if it be further mix'd with th Salt of a Vegetable ſtone, which is with Tartar, and made like unto an Oyl, it is of great efficacie in wound which are of a hard healing: it can make a Coat for decei full *Venus* to trim her handſomly, that the inconſtancie o her falſe heart may be diſcloſed by her wavering ſervan without gain, with her prejudice and damage.

When *Antimony* and *Mars* are made my companions, an am exalted by them to the top of *Olympus*, then I afford Ruby in tranſparence and colour to that, which come from *Orient*, and am not to be eſteemed leſſe than it: if am proved by affliction, then I fall off like a flower, whi is cut off and withers: therefore nothing can be made me, to fix any Metal, or tinge it to any profit, becauſe forſook my body totally, and diſtributed my Coat, to ph and lot to be caſt for it: therefore let no man neither pra or diſpraiſe me, unleſſe he have for very hunger taken pound of me into the body; though if he gets an Antido to ſave his life; however, he ſhall get nothing out of M tals by it: in other things he may have a Treaſure in it, t to which few are comparable to it.

* I Arſenic ſay of my ſelf at the cloſing hereof, that it i very difficult thing, to finde my right and due preparati my operation is felt exceedingly, if made tryal of, and it a great danger, if ignorant men make uſe of me: he th can be without me, let him go to my kindred: and if y can equalize me with them, that I may ſhare with them the inheritance, then all the world ſhall acknowledge, th my deſcent is from their bloud: but it is a very hard

for any man, to ſet a ſhepheard into a royal ſeat to make him King. But Patriarchs being deſcended from ſhepheards, and were preferr'd to royal dignities, I will therefore preſcribe no limits, nor paſſe any judgement: For wrong and right may be found in this leaf.

However, take you notice, that I am a poyſonous volatile bird, have forſaken my deareſt, and moſt confiding friend, and ſeparated my ſelf as a Leper, which muſt live aloof off from other men. Cure me firſt of my infirmity, then I ſhall be able to heal thoſe, which have need of me, that my praiſe may be confirmed by poyſon, and my name for an everlaſting remembrance, to the honour of my Countrey, is nothing inferior unto *Marcus Curtius*, and it will be found in the end, in what manner *Hannibal* and *Scipio* were reconciled.

Of Salpeter.

TWo Elements are predominant in me, as fire and aire, the leſſer quantity is water and earth: I am fiery, burning, and volatile. There is in me a ſubtile ſpirit, I am altogether like unto Mercury, hot in the inſide, and cold in the out ſide, am ſlippery & very nimble at the expelling of mine enemies. My greateſt enemy is common Sulphur, and yet is my beſt friend alſo, for being purged by him, and clarified in the fire, then am I able to allay all heats of the body, within and without, and am one of the beſt Medicaments, to expell, and to keep off the poyſonous plague.

I am a greater cooler outwardly than *Saturn*, but my ſpirit is more hot than any, I cool, and burn, according as men will make uſe of me, and according as I am prepared.

When Metals are to be broken, I muſt be a help, elſe no victory can be obtained: be the undertakings great, or ſmall. Before I am deſtroyed I am a meer Ice, but when I am

anatomized, then am I a meer hellish fire. If *Pluto* can master *Cerberus*, to make him take his dwelling again in the Isle of *Thule*, then he may snatch a piece of love from *Venus*, then *Mars* must submit, and may live richly with *Luna*, which may equally be exalted to the Crown of the honourable King, and be placed with him in equal honour and dignity.

If I shall happily enjoy my end, then my Soul must be driven out cunningly, then I do all what lieth in my power, of my self alone I am able to effect nothing. But my love is a jolly woman, if I am married unto her, and our copulation be kept in Hell, that we both do swear well, then that which is subtile, flings away all filthinesse, then we leave beinde us rich Children, and in our dead bodies is found the best Treasure, which we bequeathed in our last Will and Testament.

Of Salarmoniac.

SAlarmoniac is none of the meanest Keyes, to open Metals thereby: therefore the Ancients have compared it with a volatile Bird, it must be prepared, else you can do no feats with it; for if it be not prepared, it doth more hurt than good unto Metals, carrieth them away out at the Chimney-hole: it can elevate and sublime with it's swift wings the tincture of Minerals, and of some Metals, to the very Mountains, where store of snow is found, usually even at the greatest heat of the Summer, if it be sublimed with common Salt, then it purgeth and cleareth, and may be used safely.

He that supposeth to transmute Metals with this Salt, which is so volatile, surely he doth not hit the nail on the head, for it hath no such power: but to destroy Metals, and make them fit for transmutation, in that respect it hath sufficient power: for no Metal can be transmuted, unlesse it

it be first prepared thereunto. My greater strength which lieth in me, may be drawn from me by subliming and cementing. The greatest secret in me you will finde, when I am united with *Hydra*, which is to devour and swallow me, that I also may turn with her to be a water Serpent, then have I prepared a Bath for the *Nymphs*, and have gotten power to make ready a Crown for the King, that the same may be adorned with Jewels, and may with honour and glory be set on his head.

Of Tartar.

THis Salt is not set down in the book of Minerals, but is generated of a vegetable seed, but its Creator hath put such vertue into it, that it beareth a wonderfull love and friendship unto Metals, making them malleable: it purgeth *Lune* unto a whitenesse, and incorporateth into her such additionals, which are convenient for her, being digested for a time with Minerals, or Metals, and then sublimed and vilified, they all come unto a quick Mercury, which to do, there is not any vegetable Salt beside it: is not this a wonderfull thing! That Oratour is yet to be born, which shall be of that ability and eloquence as to expresse sufficiently all the mysteries hid in it. But to make use of it the Philosophers stone, is no such matter: being it is a vegetable, and that power is not given to any of the vegetables. It is in *Medicina* a very good remedy, to be used inwardly and outwardly: its Salt being made spiritual and sweet, it dissolveth and breaketh the stone in the bladder, and dissolveth the coagulated Tartar of the Gout, setled into the joynts, or any where besides. It's ordinary spirit, which is used for opening of Metals being used and applied outwardly, also layeth a foundation for healing of such Ulcers, which admit hardly any healing, as there are Fistula's, Cancers, Wolves, and such like. I know nothing more to

write of Tartar, for having ſeparated it ſelf, and left it's nobleſt part in the wine.

Of Vinegar.

IN *Alchimy* and *Medicina*, nothing almoſt can be prepared, but Vinegar muſt ſet a helping hand to it. Therefore I thought it convenient to let it have it's due praiſe and commendation, eſpecially to inſert it here in this treatiſe. In *Alchimy* it is uſed to ſet Metals and Minerals into putrefaction. It is uſed alſo for to extract their eſſences and tinctures, being firſt prepared thereunto, even as the ſpirit of wine is uſual to extract the tinctures from vegetables.

In Phyſick it deſerveth its praiſe alſo, for it taketh the pure from impure, and is a *ſeparator*, and taketh from the Mineral Medicaments their ſharpneſſe and corroſiveneſſe, fixeth that, which is volatile, and is a great defendant againſt poyſon, as I told you, when I ſpoke of the Antimonial glaſſe.

Vinegar is uſed inwardly alſo, and both men and beaſt are benefited thereby: outwardly it is applied to hot inflammations and ſwellings, for a cooler. Spirit of wine and Vinegar are of great uſe, both in Alchimy and Phyſick, both have their deſcent from the Urine, are of one ſubſtance; but differ in the quality, by reaſon of putrefaction, the Vinegar got there, of the which I told you formerly.

I muſt acquaint you with one thing, which is this, that this is not the Philoſophers Vinegar; our Vinegar, or *acetum* is another liquor, namely a matter it ſelf: for the ſtone of Philoſophers is made out of *Azot* of Philoſophers, which muſt be prepared with ordinary diſtill'd *Azot*, with ſpirit of wine, and with other waters beſides, and muſt be reduced unto a certain order.

Note this for a *memorandum*, if diſtill'd pure Vinegar be poured upon deſtroyed *Saturn*, and is kept warm in

Marie's

Marie's-Bath, it loſeth its acidity altogether, is as ſweet as any Suggar, then abſtract two, or three parts of that Vinegar, ſet it in a Cellar, then you will finde white tranſparent ſtones, like unto Cryſtals, theſe are an excellent cooler and healer of all aduſt and inflamed Symptoms. If theſe Cryſtals are reduced into a red Oyl, and poured upon Mercury, precipitated by *Venus*, and proceeded in further as it ought; if that be hit rightly, then neither *Sol* nor Lune will hinder thee from getting riches.

Of Wine.

THe true vegetable ſtone is found in Wine, which is the nobleſt of all vegetables: it containeth three ſorts of of Salt, three ſorts of Mercury, and three ſorts of Sulphur.

The firſt Salt ſticketh in the wood of the Vine, which if burnt to aſhes, and a lixivium made of it to have it's ſalt drawn forth, which muſt be coagulated. This is the firſt Salt.

The ſecond Salt is found in Tartar, if that be incinerated, then draw its Salt forth, diſſolve and coagulate it ſeveral times, and let it be ſufficiently clarified.

The third Salt is this, when the wine is diſtill'd, it leaveth *feces* behinde, which are made to powder, it's Salt can be drawn out with warm water, each of theſe Salts hath a ſpecial property: in their Center they ſtand in a harmony, becauſe they deſcend from one root.

It hath three ſorts of Mercury, and three ſorts of Sulphur. The firſt Oyl is made of the ſtem, the ſecond Oyl is made out of crude Tartar, the third is the Oyl of Wine. There is a ſtrange property in the ſpirit of Wine: for without it there cannot be extracted any true tincture of *Sol*, nor can there be made without it any true *aurum potabile*: but few men know how a true ſpirit of Wine is made, much leſſe can it's property be found out wholly.

Several wayes have been tried to draw, and to get the ſpirit of Wine without ſophiſtication, as by ſeveral inſtruments and diſtillings with metalline Serpents, and other ſtrange inventions, of Sponges, Papers, and the like. Some cauſed a rectified *aquavitæ* be frozen in the greateſt froſt, expecting the phlegme thereof ſhould turn to Ice, the ſpirit thereof to keep liquid, but nothing was done to any purpoſe.

The true way for the getting of it, I told you of at the end of my Manuals: for it muſt be ſubtile, penetrating, without any phlegme, pure, aerial, and volatile, ſo that aire in a magnetick quality may attract it, therefore it had need to be kept cloſe in: it is of a penetrating and effectual operation, and its uſe is ſeveral.

There are three, which are the nobleſt Creatures in the world, theſe three bear a wonderfull affection one to another. Among Animals it is man, out of whoſe *Mume* is made an Animal ſtone, in which *Microcoſme* is contained. Among Minerals Gold is the nobleſt, whoſe fixedneſſe is a ſufficient teſtimony of its noble off ſpring and kindred. Among Vegetables there lieth hid a Vegetable ſtone. Man loveth Gold and Wine above all other Creatures, which may be beheld with eyes. Gold loveth man and Wine becauſe it lets go its nobleſt part, if ſpirit of Wine be put to it, being made potable, which giveth ſtrength to man and prolongeth his life in health.

Wine beareth affection to man alſo, and to Gold, becauſe it eaſily uniteth with the tincture of *Sol*, expelleth melancholly and ſadneſſe, refreſheth and rejoyceth mans heart. He that hath theſe three ſtones may boldly ſay, that he hath the ſtones of the *Univerſal*, much of it is talk'd and written: but what eye hath ſeen it! not one amongſt many hundred of Millions.

Theſe ſtones renew men and beaſts, cure Leprous Metals, cauſe barrenneſſe to become fertile, with a new birth, humane reaſon is not able to comprehend it, nor conceive of it.

If a rectified *Aqua vitæ* be lighted, then Mercury and the Vegetable Sulphur ſeparateth, that Sulphur burns bright, being a meer fire, the tender Mercury betak's himſelf to his wings and flieth to his *Chaos*.

He that can ſhut up and catch this fiery ſpirit, he may boaſt, that he hath gotten a great victory in the Chymical battle: for this Vegetable fiery Sulphur is the onely Key to draw the Sulphur from mineral and meralline bodies.

Thus I cloſe my book, the things contained therein are not grounded on opinions, as moſt Phyſicians rely on the Authors, that ſuch and ſuch Herbs are cold and moiſt, dry, and warm, in the firſt, ſecond, and third degree: becauſe they heard their Authors affirm it, themſelves neither ſaw it nor made tryal of it: making meer collections from other mens writings, patching up volumes. The things I wrote of, I know by a long experimental knowledge to be true; this my experience I hope will take place, and get the victory as the Amazons did in their prudence.

The eternal heavenly ſpirit refreſh us Souls, that we may walk in heavenly ſtreets, forſaking all falſe and erronous by-wayes. Amen.

FINIS.

THE

CONCLUSIONS AND EXPERIMENTS OF BASILIUS VALENTINUS.

PREFACE.

I Basilius Valentinus *write a ſhort clauſe upon my former writings, and this treatiſe is inſtead of a declaration thereof. But my Son and Diſciple, you are to remember that you liſt up your eyes to the Mountain of God, and of the Philoſophers, from whence you expect a help: namely, Sulphur, Vitriol, and Magnet of Philoſophers muſt be a great help unto you. For Philoſophers Sulphur, Vitriol, & Magnet is cœleſtial, from whence cometh that* Univerſal *and Philoſophick* Lapis, *vulgar and ordinary Sulphur, Vitriol and Magnet afford meerly* Particulars *and* Medicaments.

In the Treatiſe of the Philoſophers ſtone I have ſet down expreſly in a parable *the Philoſophers* Sulphur *in the XII. Keyes: but the Philoſophers* Mercury, *or the true Philoſophick* Magnet *I gave a hint of in few words:*

words: however, I treated of the ſame in the XII Keyes, & of the prima materia *I ſpoke in my Rythms or Verſes.*

I leave a light for a farewell unto the ſeeking Diſciples, whereby they may ſee the clear day in a dark night: and do deſcribe the vertue and operation of the vulgar Sulphur, Vitriol, *and* Magnet, *the reſt you may finde in the Treatiſe, which followeth next the XII. Keyes: which if you finde the true way of working, you may get ſufficiently of health and wealth in this world.*

Make uſe of in the name of God, and unto his glorie, and do good unto the poor, and be helpfull unto them, otherwiſe thy earthly Paradiſe may be turn'd in the end into a damnable Hell, from which, O Lord deliver all good people. Amen.

The First TREATISE, Of Philosophers Sulphur, Vitriol, and Magnet.

First Section.

Of Sulphur, *and* ferment *of Philosophers.*

LOving seeker of Chymical mysteries, I have written a Treatise about the Philosophers stone, and have set down expressly the *materia* of the Philosophers Sulphur in the first Key, and taught you in the second Key how you ought to distil our water of the *Eagle* and cold *Dragon*, who had his dwelling a long time in Rocky Clifts, and crept in and out in Subterranean concave and hollow places: pour this spirit, or *aqua* upon purged and fined Gold, lute it well, and set it into a dissolution, *in fimo* for 14. nights to putrifie it, then draw it over the Helmet, pour the water upon Gold Calx whole, make all the Gold come through the Helmet: set this again under a Helmet, abstract the water gently, leave a third part of it in the bottom, then set it into a Cellar, let it coagulate and Crystallize, wash these Crystals with distill'd

ſtill'd water, precipitate them with Mercury vive, evaporate the Mercury gently, then you have a ſubtile powder, put it in a glaſſe, lute it, reverberate it for three dayes and nights, do it gently, thus is the Philoſophers Sulphur well prepared for your work, and this is the purple mantle, or Philoſophick Gold, keep it ſafely in a glaſſe for your conjunction.

The ſecond Section.

Of the Philoſophers Vitriol.

I Have told you plainly how Philoſophers Sulphur is made, which *loco maſculi*, is to make the King, or man; now you muſt have the female, or wife, which is the *Mercurie* of Philoſophers, or the *materia prima lapidis*, which muſt be made artificially: for our *Azoth* is not common Vinegar, but is extracted with common Vinegar, and there is a Salt made of *materia prima* (this Salt is called the Philoſophers *Mercurie*, which is coagulated in the belly of the earth. When this matter is brought to light, it is not dear, and is found every where, Children play with it: it is ponderous, and hath a ſent of dead mens bones, for two Gilders you may buy this matter for the work: Therefore take this matter, diſtil, calcine, ſublime, reduce it to aſhes: for if an Artiſt want aſhes, how can he make a Salt, and he that hath not a Metalline Salt, how can he make the Philoſophers *Mercurie*?

Therefore, if you have calcined the matter, then extract its Salt, rectifie it well, let it ſhoot into the Vitriol, which muſt be ſweet, without any corroſiveneſſe, or ſharpneſſe of Salt. Thus you get the Philoſophers Vitriol, or Philoſophick Oyl, make further of it a *Mercurial* water, thus you have perform'd an artificial work: this is called the Philoſophers *Azoth*, which purgeth *Laton*, but is not yet waſh'd.

For

For *Azoth* waſheth *Laton*, as the Ancient Philoſophers have told two, or three thouſand years ago. For the Philoſophick Salt, or *Laton* muſt with its own humidity, or its own Mercurial water be purg'd, diſſolv'd, diſtill'd, attract its *Magnet*, and ſtay with it. And this is the Philoſophers Mercury, or *Mercurius duplicatus*, and are two ſpirits, or a ſpirit and water of the Salt of Metals. Then this water beareth the name of *ſuccus Lunariæ*, *aqua cæleſtis*, *acetum Philoſophorum*, *aqua Sulphuris*, *aqua permanens*, *aqua benedicta*. Take eight, or ten parts of this water, and one part of your ferment, or Sulphur of *Sol*, fet it into the Philoſophers Egg, lute it well, put it in the *Athanar*, into that vaporous, and yet dry fire, govern it, to the appearance of a black, white, and red colour, then you get the Philoſophers ſtone, and you enjoy this noble, dear, and bleſſed Medicine and Tincture, and you may work miracles with it.

The third Section.

Of the Philoſophers Magnet.

HErmes the father of Philoſophers had this Art, and was the firſt that wrote of it, and prepared the ſtone out of *Mercurie*, *Sol*, and *Lune*, of the Philoſophers: whom many thouſand laborators have imitated, my ſelf alſo did the like: and I ſpeak really, that the Philoſophers ſtone may be compoſed of two bodies, the beginning and ending of it muſt be with Philoſophick Mercury.

And this is now *prima materia*, *alias præda*: *materia prima* belongs onely to God, and is coagulated in the entrals of the earth, firſt it turneth to Mercury, then to Lead, then to Tin and Copper, then to Iron, *&c.* Thus the coagulated Mercury muſt by Art be turn'd into its *prima materia*, or water, that is, Mercurial water. This is a ſtone and no ſtone, of which is made a volatile fire, in form of a water, which

which drowneth and diſſolveth its fix'd father, and its vola-
tile mother.

Metalline Salt is an imperfect body, which turneth t
Philoſophick Mercury, that is, into a permanent, or bleſſe
water: and is the Philoſophers *Magnet*, which loveth i
Philoſophick *Mars*, ſticketh unto him, and abideth with hi
Thus our *Sol* hath a *Magnet* alſo, which Magnet is the fi
root and matter of our ſtone: If you conceive of and un-
derſtand my ſaying, then you are the richeſt man in th
world.

Hermes ſaith; you muſt have three *ſpecieſies* for the wor
firſt a volatile, or Mercurial water, *aqua cœleſtis*, then *vi*
dis Leo, green Lion, which is the Philoſophick *Lune*, third
æs Hermetis, or *Sol*, or *ferment*.

Laſtly note, Philoſophers had two wayes, a wet on
which I made uſe of, and a dry one: herein you muſt pro-
ceed Philoſophically, you muſt purge well the Philoſo-
phers Mercury, and make Mercury with Mercury, addin
the Philoſophick Salt, ferment, or Sulphur of Philoſopher
and proceed therein, as you heard formerly, then you hav
the Philoſophers *Magnet*, that is, the Philoſophers Mercu-
ry. Secondly, the Meralline Salt, or Philoſophick Sal
Thirdly, *æs Hermetis*, or Philoſophick Sulphur.

Thus I have delineated the whole Art, if you do not u
derſtand it, then you will get nothing, nor art thou prede
ſtinated thereunto.

Allegorical expreſſions betwixt the Holy Trinity and the Philoſophers ſtone.

DEar Chriſtian Lover, and well wiſher to the bleſſe
Art: how graciouſly and miraculouſly hath the Hol
Trinity created the Philoſophers ſtone. For God the Fa
ther is a ſpirit, and yet maketh himſelf known under th
notion of a man, as he ſpeaketh, *Geneſ.* 1. Chapter: let u
mak

make man, an image like unto us. Item, this expreſſion in his word ſpeak of his mouth, eyes, hands, and feet; ſo Philoſophers Mercury is held a ſpiritual body, as Philoſophers call him. God the Father begetteth his onely Son JESUS CHRIST, which is God and Man, and is without ſin, neither needed he to die: but he laid down his life freely, and rose again, for his brethren and ſiſters ſake, that they might live with him eternally without ſin. So is *Sol*, or Gold without defect, and is fix, holds out gloriouſly all fiery examins, but by reaſon of its imperfect and ſick brethren and ſiſters, it dieth, and riſeth glorioufly, redeemeth and ringeth them unto eternal life, making them perfect unto good Gold.

The third perſon in the Trinity is God the Holy Ghoſt, a comforter ſent by our Lord *Chriſt Jeſus* unto his believing Chriſtians, who ſtrengthneth and comforteth them in Faith, unto eternal life; even ſo is the ſpirit of material *Sol*, or of the body of Mercury, when they come together, then is he called the *double Mercurie*, theſe are two ſpirits, God the Father, and God the Holy Ghoſt: but God the Son, a glorified Man, is even as our glorified and fix'd *Sol*, or Philoſphers ſtone; ſince this *Lapis* is called *Trinus*, namely, out of two waters, or ſpirits of Mineral, and of Vegetable, and of the Animal or Sulphur of *Sol*: Theſe are the Two and Three, and yet but one: if you underſtand it not, then you are not like to hit any. Thus by way of a ſimilitude I delineated unto thee ſufficiently the *univerſal*. Pray to God for a bleſſing, for without him you are not like to proſper at all.

The second

TREATISE
Of vulgar Sulphur, Vitriol and Magnet.

The first Section.
Of Sulphurs.

Chap. I.
Of Sulphur of Saturn.

1. THere is extracted from calcined Saturn with diſtill'd Vinegar a Cryſtalline Salt, which is diſtill'd with ſpirit of wine unto a red Oyl. This Oyl cureth Melancholy, fiery Pox, old Ulcers, and many other infirmities beſides.

2. This Oyl coagulateth and fixeth Mercury, being firſt precipitated with Oyl of Vitriol, for all powders and Medicaments, which are to make *Sol* and *Lune*, muſt be made fix, holding in all fiery tryals.

3. Out of this Oyl is made a glorious Tinctur, if you take three parts of Mercury of Mars, and one part of this red Oyl of Saturn, joyning, coagulating, and fixing them: this work may be accompliſhed in a moneths time, or ſomewhat longer. This Tincture may be augmented with Mercury of *Mars, uſque in infinitum*; projecting one part of it upon three

three parts of *Sol*, to make thereby an *ingreſſe* for the Tincture: one part of this Tincture tranſmuteth thirty parts (if ſo be it be well prepared) of *Mercurie* and of *Lune* into good *Sol*. Remember thy Creator, and be mindfull of the poor, then the Lord will be mindfull of thee alſo.

Chap. II.

Of Sulphur of Jupiter.

1. THere is made of *Jupiter* a *minium*, the like is made of Saturn, from thence is extracted and diſtill'd a red ſweet Oyl: this Oyl tingeth Saturn, being firſt calcined with Salmiac into *Sol*.

2. The *Limature* of *Jupiter*, being calcined with *Calx viva* for a day, and the *Calx* being waſh'd from it, then you have a fix'd powder, if you can reduce it again into a fluid-reſſe, and drive it with Saturn, then you may get a reaſonable part of good *Lune* and *Sol*, whereby a needy Laborator may get ſufficient livelyhood.

3. There is a calcination made of Tin and Lead with common Sal, but better is it, if made with Sale of the *caput mort* of Vitriol and Peter, the Oyl of Vitriol being added unto Calx of *Jupiter* and *Saturn*, and made one maſſe of it, luted it well, let it ſtand for eight dayes and eights in warm Sand, and then to drive it: one Centner of Lead affords in this manner ſix Mark and a half of fine *Lune*: one Mark of ſuch *Lune* yields one Ounce of *Sol*.

This hath been my firſt piece to make *Lune* and *Sol* withall. Note, theſe ſix Mark and a half of *Lune*, afford ſix Ounces and a half of *Sol*, this *Sol* and *Lune* amounts to 208. Gildors, or 20. pound and 16. ſhillings.

Chap. III.

Of Sulphurs of Mars *ana* Venus.

1. TAke ſome pounds of Verdigreece, extract its Tincture with diſtil'd Vinegar, let it ſhoot, then you have a glorious Vitriol, out of which you may diſtil *per retort* a red Oyl. This Oyl diſſolveth *Mars* turning into a Vitriol, which is reduced in a long time in a great fire unto a red Oyl, then you have together Sulphur of *Mars* and *Venus*, add ſomewhat of Sulphur of *Sol*, coagulate and fix it, then you have a Medicine, which meliorateth Men and Metals.

2. *Lune* is graduated with the Oyl, and a good part of the Kings Crown is gotten.

3. Two equal parts of laminated *Sol*, and *Lune* melted together, putrified in this Oyl for a day and a night, turneth them into good Gold. In this Oyl you will finde many ſtrange affects and vertues. *Laus Deo.*

Chap. IV.

Of Sulphur of Sol.

1. I have formerly told how Gold is made ſpiritual unto the purple mantle. Now if you are about to make *aurum potabile*, then you may diſſolve with the Oyl of Vitriol that ſpiritual Gold, extract, and draw it over with ſpirit of wine: this is a Medicine, which cureth many difficult diſeases, and is wonderfull in its efficacie.

2. This *Sol's Sulphur* tingeth prepared Calx of *Lune* into good Gold, but you heard in my former expreſſions, that the King hath onely an honourable Garment, and muſt

raiſe his Rents and ſubſidies from his ſubjects, muſt be bathed in his buddying bloud and ſweat, muſt be deſtroyed and gloriouſly renew'd; then is he able to make his poor brethren and ſiſters to be Kings alſo, and legitimate their baſtards.

Antimony is a baſtard of Saturn, as much of Mercury and of *Regulus* it hath, ſo much is it turned into *Sol*; its due Doſe of Tincture being firſt added thereunto. *Wiſmuth*, or *Marcaſite* is a baſtard of *Jupiter*, is turn'd to *Sol* alſo, by means of a Tincture. Oyl of Vitriol is a baſtard of *Venus*, it hath a Metalline Mercury, as much it hath of it, ſo much is it ting'd into *Sol*.

3. If you add the Solar Sulphur unto Sulphur of Vitriol, *Venus* and *Mars*, and you have fixed artificially, then you have a Tincture for Men and Metals, expelling all manner of diſeaſes: and this fix'd powder tingeth *Particulariter Lunæ* into *Sol*. *Laus Deo*,

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Chap. V.

Of Sulphur of Mercurie.

MErcury is a Mother of all Metals, and is a ſpiritual body, and a fugitive ſervant, when he cometh into the fire, then he flyeth into his *Chaos*. But he that can catch him, he gets then the Sulphur of Mercury, or water of Sulphur, or *aqua benedicta*, the Key of the Art, which openeth Metals Philoſophically. The Philoſophers Mercury and not the vulgar, being reduced unto water, diſſolveth the Philoſophick Salt together with the purple Mantle, by putrefaction and diſtillation, for it is *Mercurius duplicatus*.

Chap. VI.

Of Sulphur of Lune.

1. THis *Lune* is made ſpiritual by means of a water, expreſſed in our ſecond Key, and may eaſily be made into potable ſilver, whereby many diſeaſes are cured.

2. If you take one part of this ſpiritual *Lune*, and you feed it with three parts of Virgins Milk, and bring it unto fixation, then you have an augment of *Lune*, which breedeth monethly young ones, theſe are taken forth, and their places are ſupplied with Mercury vive, *&c.* This powder is reduced with Boras, then you have an *augmentum perpetuum.*

Chap. VII.

Of Antimonial Vitriol.

1. THere is made out of Vitriol of Antimony with diſtill'd Vinegar a ſweet extraction, its *acetum* is ſeparated from it: on the remainder is poured ſpirit of wine, muſt be extracted, and the pure from impure ſeparated. This ſweet extraction is drawn over, the ſpirit of wine by cohobation is often drawn from it, and that powder is reduced to a glorious Oyl of Antimony.

This Oyl cureth all manner of diſeaſes, being miniſtred in a convenient Vehicle; This Medicinal Oyl is a great *arcanum.*

2. Further, take one part of this Oyl, and two parts of the Mercurial water, in which is diſſolved a fourth part of Sol (purple Mantle) then joyn them, lute Hermetically, coagulate, and fix. This Tincture tingeth *Lune* and *Mercurie* into *Sol.* This is that pure Sulphur of Antimony: the

the Vitriol of Antimony muſt be made *per ſe*, without any addition of Salpeter, Salt, and Borras.

Chap. VIII.

Of Sulphur of Vitriol.

1. THere is made of Vitriol a *lixivium* with aſhes of Beech-wood, and a Sulphur is drawn from this Vitriol, and is precipitated with Salt of Tartar; Further, the Oyl of Sulphur is extracted with *Juniper* Oyl, thus you have a red Oyl, putrifie the ſame with ſpirit of wine, abſtract the ſpirit of wine from it. This glorious Oyl of Sulphur is good againſt many diſeaſes, it is to be uſed againſt Conſumption, Dropſie, Plague, Gravel, and Scabbineſſe.

2. Vitriol is ſublimed with Salmiac alſo; but better is it, if done with a *lixivium*, whereby the body of Vitriol is better opened and diſſolved. This ſublimate is diſſolved into an Oyl, whereby crude Mercury can be coagulated and fix'd, of the which I ſhall write more anon, when I treat of Vitriol.

Chap. IX.

Of common Sulphur.

1. THere is a Liver made of yellow Sulphur with Linſeed Oyl, boyled in Lye, with *Salilkali* putrified, and then diſtill'd: pour this water on Tyles, which newly came out of the Oven, imbibe them therewith, diſtil it *per retortam*, you have a yellow water of it like an *aquafort*, which tingeth *Luna*. Take one part of this water, and one part of *Lunar calx*, let it ſtand three dayes and nights in warm Sand, the fourth part of it turneth unto

Gold, being reduced, ſeparated, purged, with *Saturn* driven.

2. Further, Sulphur with the *anima* of *Saturn*, being ten driven over and fixed, may then ſafely be uſed inward for a Medicine: but projected on Lune, in the flux it affo good Gold in the *Quart*.

3. Of the Gray powder, and *Calx vive*, equal parts, o pound, a fourth part of Salmiac grinded among, and driv over *per vetortam*, affords a glorious red Oyl, which is of fixing and graduating quality.

4. Laſtly, I tell you, take of this Oyl of Sulphur, of *V nus*, and of *Mars*, add thereunto the Oyl of Antimoni Sulphur, binde theſe together with the Oyl, or Mercuri water, fix it, then you have a Medicine for men and Meta *viz.* to tinge Mercury and *Lune* into *Sol*.

The ſecond Section.

Of Vitriols.

Chap. I.

Of Vitriol of Sol, *and of* Lune.

IN the firſt place you muſt have our water of the col *Earth ſalt*, and of the *Eagle*, whereby Gold and Silver made ſpiritual, let it ſhoot into Cryſtals: this is th Metalline Vitriol, out of which is diſtilled together with ſpi rit of wine, and Oyl of Sulphur, to be uſed after the man ner of Metals.

Chap. II.

Chap. II.

Of Vitriol of Saturn, *and of* Jupiter.

CAlcine Saturn, or Jupiter, extract its *anima* with distill'd Vinegar, let it putrifie 14. dayes and nights, let the Vitriol shoot. This must be driven over with spirit of wine, it affords a sweet Oyl, and it is the Sulphur of *Saturn* and *Jupiter*. This Oyl coagulateth Mercury, and being first precipitated with Oyl of Vitriol, it fixeth him.

Chap. III.

Of Vitriol of Mars.

TAke the filings of Mars and of Sulphur equal parts, calcine them in a Brick-kill to a purple colour, pour on it distill'd water, or Vinegar, it extracteth a green colour, abstract the third part of that water, let it shoot: thus you have an artificial Vitriol, distil from it a red spirit, or Oyl. Take half an Ounce of it, add to it Mercurial water, in which is dissolv'd *Sol* (take of this Oyl but a fourth part of an Ounce) fix this Tincture, then you have an excellent Medicine to project upon Lead, Silver, and Tin, which are transmured thereby into pure Gold.

O! thou Christian heart, return thanks to the Creator of Minerals, Metals, and other Creatures!

Chap. IV.

Of Vitriol of Venus.

1. IHave told you already of the transparent Vitriol to be extracted out of *Venus*, and to distil of it a red Oyl.

This

This Oyl diſſolveth *Mars*, turneth him into a Vitriol, being once more diſtill'd *per retortam* forcibly, then you have an excellent Tinging-oyl, called Salt of *Mars*. This is the Kings exciſe man, which bringeth in his Rents, and enricheth the King. This Oyl diſſolveth the ſpiritual purple mantle, and draweth it over the Helmet. Now you have fermented the *Colar Sulphur* with its own Sulphur, which Philoſophers before me have not done, they took onely calcined *Sol*, or *Solar Calx*, ſet the ſame to the duplicated Mercury (inſtead of the ferment) and attained unto the end they wiſh'd for, as well as I. But according as men do work, ſo is the operation of their Tincture, tranſmuting more, or leſſe, according to the efficacie of the Tincture.

2. Out of the Oyl of this *Martial* Salt, is Mercury of Antimony precipitated, is added to the ſweet Oyl of Vitriol, & fix'd; this Medicine next unto the Philoſophers ſtone is the beſt, and higheſt *univerſal* upon mans body, and tingeth *Lune*, *Saturn*, and *Jupiter* into good *Sol*, holding in the examen very well.

3. There is made alſo a maſſe out of Honey, Salt, and Vinegar, and lamins of *Veneris*, which are ſtratified and calcined. This *calcinate* of its own accord, turns to a Verdigreece, which muſt be extracted, cryſtallized, and diſtilled to a red Oyl; which is uſed as you heard above.

Chap. V.

Of Vitriol of Mercury.

1. VItriol of Mercury is eaſily made, diſtill'd in *aqua-fort* made of Salpeter and Allome being diſſolved therein: Cryſtals do ſhoot, which are very like unto a Vitriol: theſe being waſh'd with rectified ſpirit of Wine, with Salt of Tartar, then purified and reduced into a ſweet Oyl: this is an excellent Medicine againſt the *French* diſeaſe, old Ulcers, Chollick, windy-ruptures, Gouts, expelling many other diſeaſes out of mans body.

2. This

2. This Oyl is joyned also with *Martial* Tinctures. For Mercury is the bond of other Metals, and may be well used *Particulariter*. The chiefest colour of Mercury is red, as you finde in my other writings.

Chap. VI.

Of common Vitriol.

1. TAke good *Hungarish* Vitriol, dissolve it in distilled water, coagulate it again, let it shoot into Crystals: iterate it five times, then is it well purged, and the Salts, Allums, and Niter are separated from it. Distil this purged Vitriol with spirit of wine unto a red Oyl, ferment it with spiritual Sol, add to it a due Dose of quick Mercury of Antimony, coagulate, and fix, then you have a Tincture for man, and it tingeth *Lune* also into *Sol*.

Visitando Interiora Terræ,
Rectificandoque,
Invenietis occultum Lapidem,
Veram Medicinam.

2. VItriol is calcined also to a red colour in a close Vessel, on which is poured distilled Vinegar, and is set in putrefaction for three moneths, there is found in a strong distillation, a quick Mercury, which you are to keep safe. Wonders may be effected therewith, upon *Particulars* and *universals*.

Take three parts of this Mercury, and one part of *Sol*, Joyn these, being fixed, it affords a *Solar augmentum*. Make your supplies with its Mercury. *Laus Deo.*

3. This calcined red Vitriol is sublimed also with *Salmiac*, this sublimate is dissolved into an Oyl. This Oyl fixeth Cinobar, whereof may be had Lune and Sol.

4. There

4. There is made a fix't water alſo, Salmiac and Allo being added thereunto. This water being poured upon ſu *phur* of *Jupiter*, which before was precipitated into a re powder, imbibed, and coagulated, and an *ingreſſe* be mad with *Sol*, then you have a Tincture, whereby crude Antime ny is tranſmuted into good *Lune*, which may be tranſmute into *Sol*.

5. Laſtly, I tell thee, if you extract the Salt out of V triol, and rectifie it well, then you have a work which i ſhort, and tingeth *Lune* into *Sol*, this metalline Salt coagu lateth vulgar *Mercurie*, and being tranſmuted into *Lune*, i may be graduated higher through, and with Antimony.

Thus you have my operations and experiments, which may be very profitable unto you. Make a good Chriſtia uſe of it, help the poor, cure the diſeaſed, then God wil bleſſe you. *Amen.*

Sulphur is Vitriol.
Antimony is Mercary.

The third Section.

Of vulgar Magnet.

1. MAgnet contains that, which common *Mars* hath Common Iron may eaſily be wrought, needs not to make many words of it. Magnet hath an attractive quality to draw Iron.

2. There is made an Oyl of *Magnet* and *Mars*, which is very effectual in deep wounds.

3. With Magnet and Antimony is made *Lune* fix, which with the Oyl of *Mars* and *Venus* is graduated, and made to Gold: it may be performed alſo with Antimony and Mars.

Thus I finiſh'd my courſe, and found many things in my working. My fellow brethren turn'd Alchymiſts, all had the

the Philosophers stone. I was the beginner, took great pains, before I attained to any thing, if you read my writings diligently, you will finde the XII. Keyes the *prima materia*, or Philosophers Mercury, together with the Philosophick Salt: the Philosophick Sulphur I delineated expresly.

Now I close, committing you to God, and accept in honesty of that you are informed.

Medium Tenuere Beati.

FINIS.

Jod. V. Rayd.

A Processe upon the Philosophick work of Vitriol.

HAving gotten this Processe in the foresaid year, and and afterward, as you shall hear, with mine own hands elaborated and wrought the same, no man over-looking me, I was heartily rejoyced, even as if I had been new born, and returned hearty thanks to God: its practick at the first I have not plainly described, because I had erred in the composing of it, and was fain to begin the work anew. I having miss'd in my work, I begun in the year 1605; because the matter of the Earth, and the spirit of Mercury was not sufficiently purged, therefore the earth could not perfectly be united at the composition with the water, I let that quite alone, and began a new Processe at the end of the year 1605. in the Citie of *Strasburg*, used more diligence and exactnesse, then my work (God be praised) prospered better, for the which I am still thankfull to God

God for it. In the name of the Holy Trinity, the 19. of *October*, Anno 1605. I took ten pound of Vitriol, dissolv'd it in distilled Rain-water, being warm'd, let it stand for a day and a night, at that time many *feces* were setled, I filtrated the matter, evaporated it gently, *ad cuticulam usque*, I set it on a cool place to crystallize, this oushot Vitriol I exiccated, dissolved it again in distilled Rain-water, let it shoot again, which work I iterated so long, till the Vitriol got a cœlestial green colour, having no more any *feces* about it, and lost all its corrosiveness, and was of a very pleasant taste.

This highly putrified Vitriol, thus crude, and not calcined, I put into a coated Retort, distilled it in open fire, drove it over in 12 hours space by an exact government of fire in a white fume, when no more of these fumes came, and the red corrosive Oyl began to come, then I let the fire go out, the next morning, all being cold, I took off the receiver, poured the gift in the receiver into a body, and some of the Ire being fall'n into, I filter'd it, and had a fair menstrual water, which had some phlegme, because I took that Vitriol uncalcined, which I abstracted in a Balmy, not leaving one drop of water in it.

I found my *Chaos* in the bottom of a dark redness, very ponderous, which I poured into a Viol, sealed it *Hermetice*, set it on a three-foot into a woodden globe into a vaporous bath made of water, where I left it so long, till all was dissolved, after some weeks it separated into two parts, into a bright transparent water, and into an earth, which setled to the bottom of the glasse, in form of a thick black corrosive, like pitch. I separated the white spirit from it, and the fluid black matter I set in again to be dissolved, the white spirit which was dissolv'd of it, I separated again, this work I iterated leaving nothing in the bottom, save a dry red earth. After that, I purged my white spirit *per distillationem* very exactly, it was as pure as the tear that falls from the eye, the remaining earth I exiccated under a Muffle, it was as porous, and as dry as dust, on this I poured

again

again my white ſpirit, ſet it in a digeſtion, this ſpirit extracted the Sulphur, or Philoſophick Gold, and was ting'd of a red yellow, I canted it off from the matter, and in a body I abſtracted the ſpirit from the Sulphur, that Sulphur ſtayed behinde in form of an Oyl, very fiery, nothing like unto its heat, as red as a Ruby: this abſtracted white ſpirit I poured on the earth again, extracted further its Sulphur, and put it to the former. After this that *Corpus terræ* look'd of a paler colour, which I calcined for ſome hours under a Muffle, put it into a body, on it I poured my white ſpirit, extracted its pure white fixed Salt, the remaining earth was very porous, good for nothing, which I flung away, thus theſe three principles were fully and perfectly ſeparated.

After all this I took my aſtral clarified Salt, which weigh'd half an ounce, after the weight at *Strasburg*, and of the white ſpirit, which weigh'd four ounces, of Mercury one ounce, and a quarter of an ounce, theſe I divided into two parts, whoſe quantity was half an ounce and one dram, I put this Salt to one part of the water in a Viol, and nipp'd it, ſet it in digeſtion, there I ſaw perfectly how the Salt diſſolved it ſelf again in this ſpirit, therefore I poured to it the other part, which was half an ounce and one dram, no ſooner this was put to it, then preſently the body together with the ſpirit turned as black as a Coal, aſcended to the end of the glaſſe: and having no room to go any further, it moved to and fro, ſometimes it ſailed to the bottom, by and by it roſe to the middle, then it roſe higher, thus it moved from the fourth of *July*, to the ſeventh of *Auguſt*, namely 34. dayes, which wonderfull work I beheld with admiration; at laſt theſe being united, and turned to a black powder, ſtaying on the bottom, and was dry, ſeing that it was ſo, I encreaſed my fire in one degree, took it out of the wet, and ſet it in aſhes, after ten dayes the matter on the bottom began to look ſomewhat white, at which I rejoyced heartily, this degree of fire I continued, till the matter above and below, became as white as the glittering Snow. But it was

not

not yet fix, making tryal of it, ſet it in again, encreaſed my fire one degree higher, then the matter began to aſcend and deſcend, moved on high, ſtayed in the middle of the glaſſe, not touching the bottom of it, this laſted 38 dayes and nights, I beheld then as well, as formerly at the 30 dayes a variety of colours, which I am not able to expreſſe. At laſt this powder fell to the bottom, became fix, made projection with it, putting one Grain of it to one, and a quarter of an ounce of Mercury, tranſmuting the ſame into very good *Lune*. [Now it was time to reſtore unto this white tincture her true *anima*, and imbibe it, to bring it from its whiteneſſe unto redneſſe, and to its perfect vertue.

Thereupon I took the third principle, namely the *anima*, which hitherto I had reſerved, in quantity it was one ounce, a quarter of an ounce, and one dram, poured to it my reſerved ſpirit of Mercury, whoſe quantity was one ounce and a quarter of an ounce, drew it over ſeveral times *per alembicum*, ſo that they in the end united together; thoſe I divided into ſeven equal parts; one part I poured on my clarified earth, or tincture, which greedily embraced its *anima* together with its ſpirit, and turned to a ruddineſſe in twelve dayes and nights, but had no tinging quality as yett, ſaving Mercury vive and Saturn, it tranſmuted into Lune, which Lune at the ſeparating yielded three Grains of Gold. I proceeded further with my imbibition, and carried all the ſeven parts of *anima* into; at the fourth imbibition one part of my work ting'd ten parts of Copper into Gold, at the fifth imbibition one part tinged hundred parts, at the ſixth it tinged thouſand parts, at the ſeventh it tinged ten thouſand parts: Thus, God be praiſed, my work ended ſucceſſfully, with great joy of my heart: at this time I got of the true *Medicine* four ounces half an ounce, and one dram. The two laſt in the ponderoſity were almoſt equal unto the firſt, out of this my work I paid for Land and Ground, to that Noble Gentleman *O. V. D.* 48000 Gilders. *Actum* 1607. Theſe things I ſet down for a *memorandum*, that I ſhould not forget any of the manuals, and of other things ne-

neceſſary for the work. God be praiſed for evermore. *Amen.*

An exact work, how Mercury vive *is coagulated and brought unto a* Lunar *fixation, which Lune holds* Sol *alſo in the trial.*

TAke of *Mercury vive* two ounces, of pulveriſed common Sulphur ſix ounces, grinde theſe in a wooden diſh with a wooden Peſtil, ſet it on a Coal-fire in a melting pot, ſtirring it about continually, let all the Sulphur evaporate: then take forth the Mercury, grinde an equal quantity of Sulphur with it, proceed with its heating as formerly: iterate this work five times; then ſublime this Mercury *per gradus ignis:* take out this *ſublimate*, break it in pieces of the bigneſſe of a ſmall Nut, or bean, imbibe them in the white of Eggs, then take a cementing pot, put aſhes into it, in the midſt of it ſet an Iron box, ſtratifie into it this *ſublimate* with refined ſilver, fill up the box, then lute an Iron lid to it, put aſhes on the lid, lute an earthen lid upon that, ſet this pot into a ſand Capel, let your firſt fire be gentle for twelve hours, then encreaſe your fire for twelve hours more, at laſt make a forcible fire for 24 hours, then break open the Pot, you will finde a black gray matter, carry it on Lead, of four ounces you will get three ounces of fix ſilver: ſeparate this fine ſilver in *aquafort*, you will finde a good deal of black Gold Calx, reſerve the ſilver Calx apart, you may ſtratifie with it another time. Thus far I went in my experience.

T The

The fifth and laſt part

Of the laſt

TESTAMENT

Of Friar

Basilius Valentinus.

Treating of the tranſcendent, and moſt precious and wonderfull Medicine, which the great Creator hath put into Metalline and Mineral Salts, for the benefit of man; to keep him in perfect health continually.

LONDON,
Printed *Anno Domini*, MDCLVI.

The fifth and last part Of the last TESTAMENT Of Friar Basilius Valentinus.

Before I begin to speak of the Salts of Metals and Minerals, and declare their volumes and other precious and noble growth under ground, in the first place I will prefix the preparation of *aurum potabile*, because therein lieth the *Corona* of Medicinals, *universaliter*, and meriteth the first place, because Salts of other Metals and Minerals in their innate vertues are for *particulars* onely, and are ordained for to preserve man in health; and there is just cause to begin with the making of *aurum potabile* without sophistication, and will speak of the distinction of it, that it may be judged infallibly to be the true one.

This being my last part, and my intention is to make a perfect relation of *aurum potabile*, for the benefit of good and understanding men, whom God after my death will rejoyce with this my book, which upon tedious and laborious experience I wrote, wherein I speak not by hear-say, but the things I do write of, I know experimentally to be true.

Therefore if God doth bleſſe thee with a true knowledge hereof, that you would keep this *ſecretum* in ſilence and privacy, leaſt you turn Gods bleſſing into a curſe: becauſe the preparation of this, and of the ſtone is one, both have their original, and firſt generation and birth from the true ſeed, and Aſtrologick *primum mobile*, called the ſpirit of Mercury, of which formerly I have written more largely. For I ſpeak the higheſt truth unto thee, that neither the *Univerſal* nor *Particular Tincture*, neither *aurum potabile*, nor other *univerſal Medicine*, without this heavenly and ſpiritual eſſence, which hath its original from the ſtarry heaven, taketh and receiveth the ſame, from thence may be had and prepared, therefore be ſilent till death, at your departing lay down again your talent, as I have done; for if I had not informed you faithfully, you would know but little of that myſtery, and continue ſtill with the vulgar in folly, blindneſſe, and madneſſe, and you would have ſent a Recipe into the greaſy and ſalvy ſhops of Apothecaries, but whither would thy Soul have gone after thy departure? into *Galen's* lap, to the utmoſt depth of darkneſſe, where the Devils have their dwelling places, even thither, both thy ſoul and body would have been ſent, in caſe thou ſhouldſt have divulged any of theſe ſecrets.

To turn to my intended buſineſſe, I will in the firſt place inform you, what is that true and higheſt *aurum potabile*, and *univerſal Medicine*, after this in order there followeth another *aurum potabile* made of the fixed red *Sulphur*, or Soul of the corporeal Gold, moſt highly purged, and is prepared with the conjunction of the *univerſal Spirit* of *Mercurie*. After this there followeth another *Particular Medicine*, which is half an *aurum potabile*, ſhewing its efficacie and power in many tryals. Then I will add thereunto a deſcription of *aurum potabile*, becauſe it traceth the ſteps of Gold, and it ſheweth wonderfully its great energy and vertues.

The higheſt and chiefeſt *aurum potabile*, which the Lord God hath laid into nature, is the excocted, prepared, and

fixed

fixed ſubſtance of our ſtone, before it is fermented. A higher, greater, and more excellent *univerſal Medicine*, and *aurum potabile* cannot be found nor had in the circumference of the whole World; for it is a heavenly Balſam, becauſe its firſt principles, and original cometh from heaven, made formal in earth, or under ground, and is afterwards, being exactly prepared, brought into a *plusquam perfection*, of which firſt principle and Nativity of this heavenly ſubſtance I have already written ſufficiently, and count it needleſſe to be repeated here.

Now as this excocted and perfect ſubſtance is the higheſt, chiefeſt, and greateſt *univerſal Medicine* unto man, even ſo on the other ſide the ſame matter after its *fermentation*, is a Tincture alſo, and the chiefeſt, greateſt, and moſt powerfull *univerſal Medicine* upon all Metals whatſoever, and thereby may be tranſmuted into their higheſt melioration and health, namely into the pureſt Gold. This is the firſt, chiefeſt and greateſt *aurum potabile* and *univerſal Medicine* of the whole World, of which alone great volumes could be written: whoſe preparation was ſet down circumſtantially in the third part, needleſſe to be repeated here again; At this preſent I will ſpeak of the true and full *proceſſe*, how a true *aurum potabile* is to be had, and prepared from Gold, which in ȳ beſt manner is moſt exactly purified. Take the extracted Soul of Gold, drawn forth with the ſweet ſpirit of common Salt, as I inform'd you about the *Particular* of Gold, where the body of Gold appeared very white, abſtract the ſpirit of Salt from it, edulcorate the *anima* of *Sol* ten, or twelve times, at laſt let it be purely exiccated, weigh it, pour on it four times as much of *ſpirit* of *Mercurie*, lute it well, ſet it in the vaporous Bath, putrify it gently, let the *anima* of *Sol* be quite diſſolved, and be turn'd into water, or its *prima materia*, both will turn into a blouſted liquor, fair and tranſparent, no Ruby on the earth comparable unto it.

But thus much you muſt note, when the *anima* of *Sol* begins to be diſſolved, and brought into its *prima materia*,

that at the firſt, on the ſide round the glaſſe, where the matter lieth, there be ſeen a green circle, on it a blue, then a yellow, afterward all the colours of a Rain bow, joyn, and make appearance, which do laſt but a little while. The *anima* of *Sol* being wholly diſſolved into the *Mercurial ſpirit*, and nothing is ſeen in the bottom, then pour to it twice as much of the beſt rectified ſpirit of wine, brought to its higheſt degree, the glaſſe muſt be luted exactly, digeſt, and putrify gentle for twelve, or fifteen dayes together, then abſtract *per alembicum*, that matter cometh over in a bloud-red tranſparent colour: this abſtracting muſt be iterated, nothing muſt be left in the bottom, which is corporeal, then you have the true *aurum potabile*, which can never be reduced into a body.

But note, the Gold before its deſtruction and extraction of its Soul muſt be purged in the higheſt degree. There is made another *aurum potabile*, & artificially prepared, which though it cannot be ſaid, or ſet down in writing to be the full & true potable Gold, yet is it more than half an *aurum potabile* counted, becauſe it is tranſcending effectual in many diſeaſes, in which nature might have ſtood in great doubts. This half *aurum potabile* is made in a twofold manner, where the latter is better and more effectual than the former, and aſketh more pains and time than the former.

Take this extracted Soul of Gold, drawn forth with the ſweet ſpirit of common Salt, edulcorate it moſt purely and exactly, at laſt exiccate it, put it in a ſpacious Viol, or body of glaſſe, pour on it red Oyl of Vitriol, which was dephlegmed, and rectified *per retortam*, that it be tranſparent clear and white, and you may ſee, that it ſeizeth on the Gold and diſſolveth it, and is tinged deeply red.

Put ſo much of this Oyl to it, that in it may be diſſolved Sulphur, or the Soul of Gold, let it putrifie in *Balneo Mariæ*, put a reaſonable fire to it, that you may ſee that the Soul of Gold is quite diſſolved in the Oyl of Vitriol: the *feces*, which it hath ſetled, muſt be ſeparated from it, then put twice as much of the beſt rectified ſpirit of Wine to it, which rectification

fication you shall be inform'd of in this part, seal the glasse, let no spirits of the Wine evaporate, set it again in putrefaction in the Balmy, let it be there for a moneth, then the sharpnesse of Vitriol is mitigated by the spirit of Wine, and loseth its acidity and sharpnesse, both together make an excellent Medicine, drive both over, let nothing stay behinde in the bottom, then you get more than half an *aurum potabile*, in form, and colour of a deep yellow liquor. Note, that some Metals in this manner may be proceeded withall, first a Vitriol may be gotten out of the Metal, then a spirit is further driven from it, and joyned in this manner with the Soul, dissolved, and further digested with spirit of Wine, all must enter together into a Medicine, as I told of formerly, which have their special efficacie.

The second way to prepare this half *aurum potabile*, which though it be but half an *aurum potabile*, yet in vertue and efficacy is far preferred before the other now spoken of, and is done as followeth:

Take the extracted *Solar* Soul, spoken of above, put it into a Viol, pour on it the extracted Philosophick Sulphur, which is the second *principle*, which is drawn with spirit of Mercury from the Philosophick earth, and Mercury, or the spirit of Mercury, unto an Oleity, which now is Sulphur again, and must be abstracted gently *per modum distillationis*.

Of this Philosophick Sulphur pour on it as much, that the *Solar* Soul may be dissolved, let it stand in a gentle Bath, let the dissolution be made, then pour more of the best spirit of Wine to it, digest gently, draw these over, let nothing stay behinde in the bottom, then you have a Medicine, which doth not want above two Grains of the right and true *aurum potabile*.

These are the chiefest wayes to make the corporeal *aurum potabile*, this I close, and proceed further with a short, but true processe, how the Silver, which is the next to Gold, concerning perfection, is made potable also: this processe must be done in the following manner.

Take

Take the ſky coloured Sulphur, or ſpirit of *Lune*, which was extracted with diſtilled Vinegar, as I informed you in the *Particular* of *Lune*, edulcorate it, rectifie it with ſpirit of Wine, exſiccate it, put it in a Viol, pour to it three times as much of ſpirit of Mercury, which is prepared from the white ſpirit of Vitriol, as I faithfully taught you in that place, lute the glaſſe firmly, ſet it in putrefaction in the vaporous Bath, let all be diſſolved, and nothing more ſeen in the bottom, then put to it an equal quantity of the beſt ſpirit of Wine, ſet it in digeſtion for half a moneth, drive all over, let nothing ſtay behinde, then you have the true potable *Lune*, which in its efficacie is admirable, and doth wonders when it is uſed.

A deſcription of the fiery Tartar.

DIſtill of good Wine a ſpirit of Wine, rectifie it with white calcined Tartar, let all come over, put that which is diſtilled over into a Viol, put four ounces of well ſublimed Salarmoniac to one quart of ſpirit of Wine, ſet a Helmet upon, ſet a great receiver into cold water, drive the volatile ſpirits into, gently in *Balneo Mariæ*, leave but a little quantity of it behinde. Note, the Alembic muſt alwayes be cooled with wet cloaths, then the ſpirits will be diſſolved, and turn into a liquor. Thus is prepared this hot ſpirit of Wine.

Of the Salt of Tartar.

FIrſt you muſt note, that the Philoſophers Tartar is not the vulgar Tartar, wherewith the Lock is opened, but it is a Salt, which cometh from the root, and is the onely myſtical Key for all Metals, and is prepared thus: make a ſharp *lixivium* of the aſhes of *Sarments*, or twigs of the Vine, boyl

boyl away all its moiſture, there ſtayeth behinde a ruddy matter, which muſt be reverberated for three hours in a flaming fire, ſtirring it ſtill, let it come to a whiteneſſe, which white matter muſt be diſſolved in diſtill'd Rain-water, let the *feces* of it ſettle, filter, and coagulate them in a glaſſe that the matter in it be dry, which dry matter is the Salt of Tartar, from which the true ſpirit is driven.

Note, as I told now of the vertue and qualities of precious ſtones, ſo there are found alſo many deſpicable, and ignoble ſtones, which are of great vertues, and experimentally are known to be of rare qualities, which ignorant, and unexpert men will hardly give credit unto, neither can they conceive of it in their dull reaſon and underſtanding: the ſame I will demonſtrate with the example of *Calx vive*, which in mens judgement is held of no great value, and lieth contemptibly in obſcurity, however there is a mighty vertue and efficacie in it, which appeareth, if application be made of it to the moſt heavieſt diſeaſes, ſeing its triumphant and tranſcendent efficacie is almoſt unknown for the generality, therefore for the good of ſuch, which are inquiſitive into natural and ſupernatural myſteries, and to whom I diſcloſe theſe myſteries in this my book, I will for a fare-well diſcover alſo this myſtery concerning the *Calx vive*, and will ſhew in the firſt place, how its ſpirit is driven from it, which work indeed requireth an expert Artiſt, who is well inform'd aforehand of its preparation.

Take unſlak'd Lyme as much as you will, beat, and grind it on a well dried ſtone, to an impalpable powder, put on it ſo much of ſpirit of Wine, as the pulverized Calx is able to drink, there muſt not ſtand any of that ſpirit upon it, apply a Helmet to it, lute it well, and put a receiver before it, abſtract the ſpirit gently from it in *Balneo*, this abſtracting muſt be iterated eight, or ten times: this ſpirit of Wine ſtrengthneth the ſpirit of Calx mightily, and is made more fiery hot. Take the remaining Calx out of the body, grinde it very ſmall, put to it a tenth part of Salt of Tartar, which is pure, not containing any *feces*.

As

As much as this matter weigheth together, add as much of the additional of Salt of Tartar thereunto, namely the remaining matter, from which was extracted the Salt of Tartar, and it muſt be well exiccated, all this muſt be mingled together, and put in a well coated Retort, three parts of the Retort muſt be empty, take a great receiver, or body to it, very ſtrongly. Note, the body into which the Retorts nole is put, muſt have a pipe of a fingers breadth, unto which may be applied another body, and a quantity of ſpirit of Wine in it: then give a gentle fire to it, at firſt there comes ſome of the phlegme, which falls into the firſt applied body: the phlegme being all come over, then increaſe the fire, there cometh a white ſpirit to the upper part of the body, like unto the white ſpirit of Vitriol, which doth not fall among the phlegme, but ſlideth through the pipe into the other body, draweth it ſelf into the ſpirit of Wine, embracing the ſame as one fire doth joyn with the other.

Note, if the ſpirit of Calx be not prepared firſt by the ſpirit of Wine, and drawn off and on, as I told, then he doth not ſo, but falleth among the phlegme, where he is quench'd, loſeth all its efficacie. Thus difficult a matter is it, to ſearch nature throughly, reſerving many things unto herſelf. This ſpirit being fully entred into the ſpirit of Wine, then take off the body, put away the phlegme, but keep carefully the ſpirit of Wine, and ſpirit of Calx: and note, both theſe ſpirits are hardly ſeparated, becauſe they embrace cloſely one another: and being diſtilled, they come over joyntly.

Therefore take theſe mix'd and united ſpirits, put them into a Jar-glaſſe, kindle it, the ſpirit of Wine burneth away, the ſpirit of Calx ſtayeth in the glaſſe, keep it carefully. This is a great *arcanum*, few of other ſpirits go beyond its efficacy, if you know how to make good uſe of it. Its qualities may hardly be ſet down in any way of abridgement.

This ſpirit diſſolveth *Oculi Cancrorum*, the hardeſt Cryſtals: theſe three being driven over together, and often iterated

rated in that diſtilling, three drops of that liquor being miniſtred in warm Wine, break, and diſſolve any Gravel and Stone in mans body, expelling their very roots, not putting the patients to any pain.

This ſpirit of Calx at the beginning looks bluiſh, being gently rectified, looks white, tranſparent, and clear, leaving few *feces* behinde. This ſpirit diſſolveth the moſt fixed Jewels, and precious ſtones. On the other ſide he fixeth all volatile ſpirits with his tranſcendent heat.

This ſpirit conquereth all manner of Podagrical Symptoms, be they never ſo nodoſe and tartarous, diſſolveth and expels them radically.

To the omnipotent Trine God, Father, Son, and Holy Ghoſt, be returned hearty thanks for all his benefits, which he hath beſtowed on man, and diſcovered thoſe ſecrets, I wrought on in his name. To him be eternal praiſes. *Amen.*

All that hath breath, praiſe the Lord. Allelujah!

End of the fifth part.

BASILIUS VALENTINUS
HIS
TREATISE
CONCERNING
MICROCOSME,
OR,
The little World, which is Mans body.

What it doth contain, and of what it is compoſed, what it doth comprehend, and its end and iſſue.

A thing moſt neceſſarie, and meet for the knowledge of ſuch, that love, and embrace wiſdom.

LONDON,
Printed Anno Domini, MDCLVI.

BASILIUS VALENTINUS HIS TREATISE CONCERNING MICROCOSME.

THose that seek Art, and have a desire to attain to wisdom, are to note, that the Highest, upon my continued prayers hath granted unto me a Clergy-man, to make known the many and great mysteries of nature: among which mans body is one to be considered, how this is govern'd in imitation unto *Microcosme*. For it is meet that the lesser should imitate the greater, and the smallest and meanest ought to be governed by the greatest and most potent.

Microcosme, or the great World containeth three things, as the most principal, the rest, which come from these, are meerly accidentals. In the first place is to be considered the matter and form of this World, which matter is made formal out of a non-shape, or a nothing, and the great Creator presently prescribed an order for this matter, what government it should keep, as soon as it came to a life, or motion. This matter and form is water and earth. For at the Creation, by a separation of the water from the earth, there was finished the matter and form, as two things belonging one to another, from these all Animals and Vegetables have their beginning, and other two things, as aire and fire, which belong one to another, have wrought life therein. The matter and

form is earth, the Salt in that earth, the body: even so is it with mans body, which is *Microcosme*. The matter was not perfect without the form, these joyning into one, by Gods ordinance, the form being become quick, came then to a perfection: the matter and form got life by motion, aire was the first causer of that motion, and perfect maturity was caused by a convenient heat, moveably inclosed in the aire, thus the earth was brought to a fertility by the aire, it was opened, and became porous by motion for generation. The earth being impregnated, made her seed apparent by her aquosity, then aire and heat in the neather and upper Region of the Astrals caused that a Birth was brought forth, the blossoms were produced, and the appointed fruit was ripened by concoction of heat.

Calcidity is a Sulphureous hot spirit, which like a Medicament exiccateth the superfluous grosse aquosity & phlegmatick matter, which in the generation at the beginning abounds too much in the earth, before the aire could have a fellow dominion at the joyning with it, carrying the same along in the superfluity of her birth.

The second principal part of *Microcosme* is *mobility*, for the matter in it self was without life, which by heat was stirr'd up, then the vital spirit became to be sensible, which is in man a Sulphurous spirit, kindling the body by a heat, exiccateth the superfluity of the earth by the subtility of its substance, and governeth the body in a constant motion. For after the heat is gone, then coldnesse gets the dominion, the spirit of life being gone, no sensiblenesse felt in the pulse and arteries, and a dead body is found instead of life, at the departing of the warm spirit of Sulphur; rational men ought to take this mystery into consideration.

The two first Elements, the matter and form, being apparent, and having gotten a mobility by the two last Elements by light, *Microcosme* was not yet perfect, the Creator allotted further an increase to the seed of the earth, as well as he did to Vegetables and Animals. God allowed unto earth an imagination for all sorts of seeds, and to bring them

them forth after their several kindes. Then the earth was impregnated by imagination which God allotted, and the earth brought these seeds forth in Mans presence, and the heat digested them to a maturity even till hitherto.

Matter and form of *Microcosme* being extant, consisting of earth and water, then the Creator cast a life into them by an inbreathed warm aire, heating the cold earthly substance, giving a heat unto life and motion, which was the Soul, which is the true Sulphur of Man, spiritual, incomprehensible; sensibly felt by its own operation. All this being finish'd, then God allowed an imagination unto good, in the perfect understanding of Man, whereby his imagination he could judge of all the beasts, and impose on each a proper name, and by that imagination he learned to know his wife also, that she had flesh and bones of his body. Then man appeared perfect, and that matter was made into a shape, of a sensible body. This form being made alive by the Soul, had allowed further a subtile spirit unto imagination and knowledge, which is an invisible, and incomprehensible form, like a work master, who frameth all things in the minde, which hath its habitation in the upper Region of *Microcosme*, according to his volatility, and deserveth the name of *Mercurie*, or the invisible spirit of mans body. Form and matter is earthly, the life sticketh in the motion, and the knowledge of every understanding unto good and bad standeth in the sharp speculation of *Microcosme*, the overplus found besides these three, nature casteth off as a *Cadaver*, and is as a Monster, which by these three is found to be a separation, and a *Caput mort.*

If glorified *Elias* were present, and the *Astrals* could speak, and silent nature had a tongue to expresse hereof, then I needed not to bring in any further evidence to perswade the incredulous, who considered not judicionsly this my saying: for a man possessed with blindnesse cannot passe any judgement upon my writings: but understanding judgeth impatience, and wisdom separateth herself from folly by her own experience.

This Vital ſpirit nouriſheth, feedeth, and preſerveth himſelf by the Oleity of mans Sulphur, which is predominant in the bloud, and with, or through it doth work in the whole body, that the ſubſtance may be perfect. This Vital ſpirit is Mercury, which is found in man, and is preſerved by an Oleity of its likeneſſe; beſides theſe two, Mercury and Sulphur, there is a third thing in man, namely Salt, which lieth in the fleſh, body, and bones.

The Salt miniſtreth its nobleſt ſpirit for a nouriſhment unto the bloud, which ſaltneſſe is found therein by the taſte, and diſperſeth it ſelf throughout the body, preſerveth mans body like a Balſam from putrefaction, and is as the band and copulation, whereby Mercury, or the Vital ſpirit continueth the longer with the Balſam in the fleſh, & dwelleth together in one. For in the Salt there lieth a ſpirit, which muſt protect all other Balſams in their worth and dignity. The remainder found in the fleſh, if theſe three be taken from it, is a dead thing, as I told formerly, and is good for nothing, nor can it be uſed for any thing.

As this Union, Dominion, and Government is in Man, the like are in Metals, Minerals, and Vegetables, which make up their perfect body, do live, keep, and are preſerved in the like manner, as man is. As the one followeth upon the other in Man, according to order in the like condition are other Animals after their kinde and property. As a Cow is an Animal, her food, as graſſe, is Vegetable, this Vegetable by the heat of the Cows body is putrified, in that putrefaction is made a ſeparation, which is the Key of all diſſolutions and ſeparations, ſeparation being made, then goeth the ſubtile ſpirit, the ſubtile Sulphur, and the ſubtile Salt of the Vegetable's ſubſtance of the graſſe into all Members of the whole body of the Cow, the ſpirit ruleth the beaſt, the Sulphur nouriſheth it, and the Salt preſerveth it.

This being done, then nature diſtributeth her gifts further, making a new ſeparation; as of the ſuperfluouſneſſe, which the Cow doth not aſſume by way of aſſimilation, and muſt part with it, and diſtributeth the ſame further, and that

is Milk, this Milk is an Animal substance, transmuted from the Vegetable. In this Milk is made another separation by fire, which must be kept gently. For the subtilest spirit of the Milk together with the Sulphur sublimeth, is taken off, and turned to a coagulated fatnesse, which is butter. The rest is separated by other means, and precipitated, and thereby is made another separation, this is a second coagulation, out of which men make their food: of the overplus is made another separation by fire, not so far as the former two: at last there remaineth an aquosity, and is of no great usefulnesse, because the spirit and its nutriment is taken from it by the several separations.

After this nature maketh to a further putrefaction another and grosse excretion of a Sulphureous and Salt substance, which generateth afresh a living spirit, which is the excrement, this serveth for the earth to be manured withall, making the earth fertil by its Sulphur and Salt, as being of a grosse and fat substance, whereby new fruits are produced, here is another nutriture from an Animal into a Vegetable. This maketh Wheat, and other Fruits, and Grains to grow, producing again a nutriment from the Vegetables unto Animals. Thus one nature doth follow after the other, by vulgar people not so much comprehended, or search'd into, not caring to learn natures qualities so much, which maketh such natural things seem to be incredible.

To return again to the structure of Man, the noblest spirit of life hath its dominion and seat for the most part, and most strongly in the heart of mans body, as in the noble part: and the Sulphur of man giveth unto that spirit a nutriment, and spiritual accesse for its preservation by the aire. For if aire be taken away from man, then spirit of life is choak'd up, departeth invisibly, and death is at hand. The noble Salt spirit is a conserver of both, its noblest spirit penetrateth throughout, the grosser matter of the Salt is cast into the bladder, and that hath a spirit of a special operation. That which goeth from the Salt through the bladder, is wrought upon by a heat, ministreth a new e-

ceſſe, or increaſe, ſo that this increaſe of Salt in man is inexhauſtible, unleſſe it die quite, and the body be burned to aſhes, and the remainder be extracted. As for an example; Take the Salts from Minerals, let them grow again, coagulate, and extract the Salt againe by water, the like is ſeen in nitrous earths alſo, and other common Salts, and there needs not to quote any further examples.

The ſpirit of life hath its proceſſe into other Members, from the heart, into bones, arms, and the reſt of the body that are ſtirring; In diſeaſes and ſympromes he is weak, and man by reaſon of ſuch ſymptomes, cannot perform his buſineſſe in that full ſtrength as at other times, when he is in health, feedeth and cheriſheth his body with Vegetable ſpirits, which come from feeding on bread, meats, and drinking of wines, then his body groweth ſtronger, and his Vital ſpirit groweth potent by ſuch nutriments, in his ſuperfluity diſperſeth himſelf into all Members, and ſheweth his operation. If the heart groweth faint, then is it a ſigne that the Vital ſpirit is not nouriſhed, upon which there enſue ſpeedily deadly diſeaſes; becauſe that fire is not at liberty, and falls into an extinction, or choaking.

The fire in the heart, and the natural heat is preſerved, and ſupported by the aire, of that aire the Lungs ſtand moſt in need of: the Liver alſo muſt have aire, elſe it cannot laugh: the Spleen muſt have aire, elſe it will be oppreſſ't with ſtitchings and great pains: the true ſeat for the moſt part of the aire is neceſſary for the Lungs, if theſe fall into any weakneſſe, the cauſe thereof is, becauſe the Salt doth not ſhew its true, and meet help, and muſt go into corruption, caſting up blood and matter: then there is at hand a corruption of the aire, from which the Vital ſpirit cannot finde any true nouriſhment, but muſt be ſtarved, becauſe the Salt doth not effect its conſerving quality, the Sulphur, and the increaſe of the nouriſhment is obſtructed, and is not perfect, whereby are cauſed Conſumptions, witherings of the body, conſuming of the fleſh, and exacta-

tion of the bloud, and of the marrow. The ſubſtance of Salt, or the Salt ſpirit, which preſerveth the body, hath its ſeat for the moſt part in the bladder, where all humidities have their iſſue, the remaining groſſe Salt is ſeparated, and excerned by Urine, as you heard already. I repeat it here again for that end, becauſe the moſt noble ſpirit, which doth preſerve man, doth copulate, and maketh friendſhip with the Vital ſpirit and its nutriment, which is Sulphur, and ſo they make the body perfect, and if any informity be incident, either from the operation, or defective quality of the Stars, or from a diſorderly life in eating and drinking, and many other inconveniences, and any corruption be preſent, then nature is not in her perfect condition. Here the knowing Phyſician muſt enquire into the cauſe, from which of theſe three the Symptome doth ariſe, and cure the ſame with convenient remedies, and not with any contrary Medicines: as heat muſt be cured with heat, cold with cold, pricking with pricking: for one heat draweth the other, one cold draweth another, even as Iron is drawn by a Magnet; and ſo pricking ſimples may cure ſticking diſeaſes, and poyſonous Minerals can heal, and bring to right poyſonous Symptomes, if they be duely and well prepared. And although ſometimes externally a cooler be ſupplied, however I ſpeak as a Philoſopher, and one that is experienced in nature, that like muſt be cured and expelled fundamentally with the like, otherwiſe true Medicaments are not applied, and the Phyſicians deal not really in their profeſſion. He that is not fundamentally learned herein, or doth not obſerve theſe things, he is not a true Phyſician, neither can he really ſay that he hath learned any truth in Phyſick, becauſe he is not able to diſcern cold and heat, drie and wet: for knowledge and experience, and a fundamental inquiry into natures myſteries make a good Phyſician next the knowledge of the Creator, from whom all, and every wiſdom doth deſcend, and is the Author of the beginning, middle, and end thereof.

Next the invocation of the Creator, there follow natural means and Medicaments, as they are found in themſelves in their higheſt degree; I make no further mention here of other Animals: Metals and Minerals follow next, for in Gold, Silver, and other Metals, even to the ſeventh and laſt Planet, are hid excellent things, Mercury being predominant in all, in ſome more than in others, and Minerals alſo are not without their vertuous Medicines, and the former ſeven Planets were in their beginning onely Minerals.

The Tincture of *Sol* together with the potable Gold and Silver are of great efficacy. Mercury ruleth Microcoſme: that, which is found in the beſt Metals and moſt precious ſtones may be drawn alſo, if need be from Minerals. For perfect Metals are grown, or have their deſcent from Minerals, as from Vitriol, Antimony, and the like. Vitriol is Sulphur, Antimony is Mercury, the Salt which is the copula, or binder, is found in both, if theſe are made fix. are like unto the beſt Metals, for they are generated by them: Minerals come from the three principles, as well as Metals: the three principles come from their *prima materia*, called *primum Ens*, which is nothing elſe but a watery ſubſtance found dry, is not likened to any matter which is grown, and is preſerved by the four Elements, and theſe are cherished, or nouriſh't by Aſtrals. The Creator hath ordained all theſe out of a nought, becauſe man ſhould not gaze onely upon earthly matters, but conſider heavenly ones alſo, and ought to know things ſupernatural, that faith may over-top the reſt, and have the prerogative in things ſeen and felt, and be preſerved therein.

If Phyſicians do not underſtand theſe things, they ought not to be held for Phyſicians, for the knowledge of God and of nature make a Phyſician, as I told of it formerly, and not great prating without true knowledge; Good writings of expert men may conduce ſomewhat hereunto.

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In brief, humane reaſon in Phyſicians is not able to comprehend ſufficiently, much leſſe are they able to decide, fathom, and fully learn, what manner Medicaments there may be made of *Microcoſme*, for he containeth a perfect Medicine for all diſeaſes, like with like muſt be expelled and cured. *Mercurie* of *Microcoſme* is a living, incomprehenſible, and volatile ſpirit, as I have told.

Mans Ballam drieth up a Dropſie, and the clarified Salt of it cureth Conſumptions; in Epileptick fits it doth excellent well, and being prepared into a fragrant ſpirit, all corroſiveneſſe being taken from it, is nothing inferiour unto *aurum potabile*, to preſerve mans health; it is very excellent for curing Leproſie: Paſſing by ſuch diſeaſes, which are of a lower nature and degree, it breaketh the ſtone in the bladder, and cureth all Salt Rheums, if the Artiſt prepareth it well, and knoweth how to make uſe of it afterward.

Thus I cloſe with *Microcoſme*, contained in few lines, much more could be ſpoken of this matter, or form, mobility and imagination, how they were brought unto perfection. For if theſe ſtand together in a true middle, will make up a ſweet Harmony: for without the matter, or form of the body, without the moving of the powers, and defect of perfect thoughts *Orpheus* will not pleaſe the *Dolphin* with any harmonious melody: as it is with man, ſo it is with Metals: Mercury is the *mobile* in Gold, if the body be anatomized: Sulphur is hot, being driven from a Mineral and fixed, drieth the phlegmatick *Lune*, warmeth her, maketh her Soul equal unto himſelf. In the matter and form there lieth a Salt, which affords the coagulation of the body: the remainder in the Gold put away, for ſeparation will afford a further revelation.

Vegetables alſo ſhew the form of their three principles, the viſible matter containeth the Vegetable Salt, which is its conſervative, the fragrancy of the Vegetable is the Balſam, which miniſters a nouriſhment unto its perfect growth, the odour, or ſmell of any Herb is of a volatile quality, and

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ſpiritual, and the ſpirit for the moſt part ſheweth it ſelf in the fragrancy, and penetrateth the Baiſam, and its odour, be it pleaſant, or not, is the eſſence, whereby men in their ſenſes learn the condition and properties of Vegetables. For other things I have written, I praiſe the Lord, which dwelleth on high. Thus cloſing I wiſh to every one the grace and bleſſing of God the Creator of all Creatures, that they may be bleſſed, wiſe, and rich, both in this temporal and corruptible World, and in the other World attain to an eternal bliſſe. *Amen.*

Of the Myſterie of Microcoſme, *its Medicinal parts belonging unto Man, written by*

BASILIUS VALENTINUS.

TO make uſe of the heavenly Revelation, about two Luminaries, and of the myſteries of the whole Medicine, which lieth in that marvellous inſtrument of *Microcoſme*, within and without, that is, in the body, and without, as ordinary wounds, Sores, Ulcers, that have their cauſe from within, have their deſcent from one root, however, muſt be ſeverally prepared and dreſs'd. For that within is not like to that which is without, in reſpect of their operation; but in reſpect of their form and matter they are under one judgement. And that I may rightly inform my fellow Chriſtian, I muſt needs acknowledge and confeſſe, that there are two Medicines, which heal all diſeaſes and ſymptomes, be they whatſoever, and are made of one, the one is called PHALAIA, and is for inward uſe, the other is called ASA, is for external cures: both may be called to be onely One, they differ onely in their preparation; how both muſt be brought to their ope-

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rative quality, the way unto it is ſhewed in my *Manuals*. For they muſt firſt be rightly known, and their nature muſt be ſearched into. Their matter is One, which by that expreſſion I purpoſely hold it forth, leaſt it ſhould be made too common, I after the manner of Ancient Philoſophers before me, hiding ſecrets under dark ſentences, hoping by the prayers of others to have their Souls ſaved, and received into that Garden, in which our firſt Parents were created.

Note, both Medicines are made of one matter, as I have already informed you. If uſed inwardly, it takes away all manner of infirmities: the matter is putrified, ſeparated, and in a ſpagyrick way purged in the beſt manner, and brought to a Medicine of the higheſt degree, by fixing its own nature, which muſt be brought to paſſe in the fire. Its former poyſonous volatile quality muſt be rectified, by being prepared to an everlaſting fixedneſſe, which expels, purges, and rectifies all malignant ſpirits, that a good nature may live quietly in a pure habitation. For this prepareth Medicine, keepeth that courſe, whereever it meetheth with any malignity, it will be revenged on it, and ſtriveth to expell it, and will ſolely keep poſſeſſion there: for ſhe cannot endure any contrary things about her, which are defiled with the leaſt impurity.

PHALAIA is the Univerſal Medicine to be uſed inwardly, and ASA is the Univerſal remedy for outward uſes: it purifieth mans bloud, taketh away all impurity, ſtrengthneth the brain, heart, ſtomack, and all other parts, cauſeth good bloud, ſtrengthneth the memory, repaireth the defects, which are befall'n the three principles, reſtoreth all loſt things: it is the very Key, whereby the body is opened: for it chaſeth away Leproſie, Dropſie, Conſumptions, Gout, and all other diſeaſes generally; for no ſinfull Creature is fall'n ſo totally, but ſhe may have a comfort unto ſalvation in a ſpiritual way, and a Medicine unto health, appointed thereunto by the Creator, which is had if nature be anatomized by an expert Artiſt, to be prepared for that uſe.

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Here I ſpeak of ſuch diſeaſes, which by ſome are called incurable: for ordinary diſeaſes there are ordinary means, which here are not mentioned, the uſes of them are mentioned in a ſpecial Treatiſe.

But of my PHALAIA I ſay thus much, according to my long experience, that nothing can conceal, or hide it ſelf from her, being a penetrating ſearcher into all infirmities, ſhe penetrateth the body ſpiritually like a fume, penetrateth the Arteries, Muſcles, and all the parts of the body like a Balſam, reſtoreth ſtrength which was loſt by her Salt ſpirit. Further, I cannot ſpeak in the praiſing of my PHALAIA, ſhe being a praiſe to ſuch that make uſe of her. He that getteth this PHALAIA rightly, to him is ſhe ſufficient for to cure all diſeaſes. No tongue is able to expreſſe, and ſet forth fully her vertues.

As diſeaſes do differ, which are incident unto the body, ſo there are means for their cure: but this Medicine cureth all diſeaſes in general, being of an heavenly ſidereal quality, deſcended from the Elements, and generated by the three principles, coming from the very heart of its Center of the whole circumference of the Globe performeth all, affording to *Microcoſme* a perfect Medicine found ſo really, according as the name imports her vertue, but if rightly made and prepared, the uſe of it will prove it ſufficiently.

ASA is found in ỹ operation, for external Symptoms, as old Ulcers, Fiſtulaes, Cancers, which made many Chirurgians doubt whether ever they may be cured; but this ASA hath made the cure: it conſumeth all bad bloud, which was fall'n into corruption, and may be inwardly uſed, becauſe it will then exiccate, and dry up the fountains, from whence ſpring all manner of Sores, Fiſtulaes, Cancers, Wolves, *noli me tangere*, running Legs, Worms, and the like, be it on what part of the body, where Plaiſters, Pulteſſes, and the like cannot help, and are not ſtrong enough, this alone will do it. For freſh wounds,

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be they made by ſtobbing, cutting, ſlaſhing, it needs not to be adminiſtred, being too ſtrong for ſuch wounds, gentler means are fitter for them; Balſams, Oyls, Plaiſters, may heal theſe, either outwardly, or inwardly; Powders and potions may be prepared. Symptomes in wounds, having their cauſes from within, muſt be cured by ſearching into them, and the means for their cure muſt be prepared of that ſtrength, that they may reach home. As in this matter, things muſt be united, and be taken from the generation of ABIHAIL, being joyned in their principles of the firſt eſſence, by nature's means, its brought to the higheſt perfection, whereby ſuch Sores, Ulcers, *&c.* are fundamentally cured. For ordinary wounds there is no need of it, if no Symptomes are at hand, and the party endangered, a Balſam onely will perform the deed, mollifying the fleſh, and nature will further, and promote the cure.

Be thankfull next God to me, that hath taught you inward and outward Medicines, and are ſuch, which others before me have concealed, they can cure fundamentally any Symptomes, be they within, or without on the body, ſuch vertues are not found in Out-landiſh woods, drugs, or herbs: Forrainers have their proper climates, under which they have convenient Phyſical Vegetables: our climate affords unto us proper Medicinal Vegetables, Animals, and Minerals for our conſtitution; onely Doctors are not expert to make their Medicinal preparations out of them. I hold with my Phyſick PHALAIA and ASA of one name in their deſcent, whereby nature hath made me to be a Phyſician; it keepeth good to the laſt, preſerveth man in health and ſtrength all the time the Creator hath appointed for him: vertue it hath ſhewed triumphantly in many parties, obtaining victory againſt all its enemies, and it was apparent to the world, that theſe two Medicines PHALAIA and ASA of one kinde, and of one matter made and prepared: and it is found dayly, that in the generality they can ſet all into a perfect degree, as being deſcended

ſcended from the Center, can preſerve the Center as the Root, and can bring things to right within and without, tending to that end, for which it is prepared.

Thus I wiſh the Reader, to whom I faithfully intimated the Manuals of it, proſperity and ſucceſſe in the preparation of it, that it may be unto his health: the work will praiſe the Maſter, upon Oath I further inform you thus, that four things are required to make a perfect Philoſopher, and true Phyſician.

Firſt, he muſt be importunate and fervent in his devotion to God, as the higheſt heavenly Phyſician, to aſk of him grace, wiſdom, underſtanding, and his bleſſing upon his undertakings, that it may appear unto the world, that God grants things for the good of men, that he may be praiſed and magnified for ſuch benefits: and is to ſhew himſelf in his life and converſation godly and honeſt.

Secondly, a Phyſician ought to know the diſeaſes, and to diſtinguiſh the one from the other, and what proper remedies he is to uſe againſt theſe diſeaſes: for without the knowledge of diſeaſes a Phyſician is not perfect: mans complexion muſt be diſcerned, the cauſe of the diſeaſe ſearch'd into, and the means well conſidered, that no contraries be applied, whereby further troubles are cauſed: proper remedies fitting the diſeaſe muſt be applied, that reſtitution be made unto former health.

Thirdly, it is requiſite, that he read frequently the writings of ancient Philoſophers, and read them over and over, and take notice in what they do concurre and agree, and where they aim all at one mark, then he that hath underſtanding will diſcern the good from the bad, Sophiſtry from truth: the ancients knew many good things, for mine own part I muſt confeſſe, that I borrowed the foundation of my knowledge from them, which made me to lay it to heart, and am thereby moved to leave for others alſo a corner-ſtone, that truth may further be confirmed, and the grounds of it be made eaſier, clearer, plainer, and more manifeſt by a further knowledge of my writing.

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Fourthly, a Philoſopher muſt learn to Anatomize things in nature, to know what they contain within and without, to ſeparate the poyſon from the Medicinal quality. Hereunto belong ſeveral Manuals, how to diſſolve, ſeparate, exalt, and prepare fully Metals, Minerals, Vegetables, and Animals. He that hath learned all theſe, he may diſcourſe wiſely of things, confirm their grounds in truth; but others, which are aſhamed to work herein, cannot glory in any truth: becauſe by the receipts found in other mens writings, are theſe men led, and made a trade of other mens writings, not endeavouring to learn more in their own experience: I am not aſhamed to learn dayly, becauſe nature is round and endleſſe, cannot be comprehended fully, by reaſon of the ſhortneſſe of mans life, and none can ſay that there is nothing left more for him to learn. No ſuch matter. Thus you ſee, that Gods bleſſing muſt be obtained by fervent and frequent praying unto God, the cauſes of diſeaſes muſt be known, their cure muſt be ordered according to the direction of Philoſophick writings, adjoyning an experimental knowledge thereunto. He that doth, and knoweth theſe four things may glory in his wayes, confirming things in deeds, and not to exerciſe a trade upon other mens receipts. My Medicaments, if well prepared and duely uſed, will by Gods help make known, that they received their ſtrength from God, the marvellous Creator to perform theſe things, which ignorants, and men of little faith cannot comprehend: by dayly experience faith getteth ſtrength, that man may praiſe the higheſt, who hath put ſuch vertues into natural things, for the which mortals are not able to return ſufficient thanks. As much as lieth in my power I will praiſe the Lord day and night, and is not poſſible to requite him in any other way. At the cloſing obſerve thus much; in School long diſcourſes are made of the three principles of all things, of the matter of heaven, what it is made of, and on what the earth doth reſt, how the Elements were made, and of the beginning of the Firmament, and of ſe-

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veral opinions they are about the original cauſes of Metals, Minerals, Vegetables, of their qualities and properties, of the original of man, and of other Animals, ſearching in their conceits into their lives, vertues, *&c.* But my Sonne hearken unto me, and take notice of what I ſay: all their pretended ſayings are a meer nothing, they ſpeak ignorantly without any certainty: becauſe they have no experimental knowledge, having laid no foundation, nor have they learned any true deciſion in their demonſtration: Thoughts pay no Cuſtom, or Toll, they fly into heaven, deſcend to the neathermoſt parts of the earth, if experience & their thought do not concurre, then their thoughts are found a meer opinion, then they muſt confeſſe, I did not think it could be ſo! Mans thoughts are fitly compared with a dream, becauſe nothing follows upon an imagination; Natures ſecrets muſt be ſtudied experimentally. If Artiſts, or Mechanicks would imagine to work ſuch, or ſuch things, be it Watches, or other curious Metalline works, but doth not invent fit inſtruments, whereby to make that work they have in their fancy, what can they produce by that imagination? An empty opinion, and no Art. So in the knowledge of Natural things, their ſecrets require a greater exactneſſe to be ſearched into, which to lazy unexpert men ſeem ſtrange and impoſſible. I tell you there is required an exact diligence to finde that, which lieth hid in them, it muſt be done by ſeparation. Natu e muſt be anatomized, good and bad in it muſt be diſcerned, what is contained in each in its Center, for the general, and what cometh from it in particular.

Therefore *Macrocoſme* and *Microcoſme*, yea, the things which grow and are found therein, are compared to a round Circle, in whoſe middle there is a Center, let the Circle be turned which way it will, it keepeth round every way, and its Center ſtayeth unremoved. A Philoſopher alſo muſt know rightly the Center of each matter, which muſt ſtand unremoved in every ſubſtance, but the ſubſtance may be turned any way he pleaſeth, and make of it ſeve-

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ral forms, according as it received its power from above. I ſpeak now to be taken notice of thus: I take in hand any natural thing, diſſolve, or open it by a Key, which is the means of the unfolding, and ſearch therein by a fire's proof, which is the maſter of all proofes, what may be made of it: Here I finde as many wonders and qualities, which I never thought of, much leſſe had I experience of

Of natural things are made Powders, Oyls, Water, Salt, volatile ſpirits and fumes: In theſe preparations are beheld wonders upon wonders, witneſſe the diſtillations, digeſtions, and putrefactions. There are found and ſeen many ſpiritual and corporeal colours, which appear black, gray, white, blew, green, yellow, red, Azure colour with a reflexion of all manner of inſprinckled colours, which cannot well be deſcribed, and unexpert men hardly believe it. From theſe preparations are ſeveral qualities felt, the one is corroſive and ſharp, the other is pleaſant and milde, the one is ſowre, the other is ſweet, according as they are prepared, ſo they yield good and bad, poyſon, or phyſick: for a good thing can be made the worſt poyſon, and the worſt poyſon can be turned into the beſt Medicine: which is not ſo great a marvel, becauſe all lieth in the preparation of things: though every one cannot conceive of it, yet it is ſo, and will be a truth for ever, becauſe nature hath manifeſted her ſelf thus by experience.

A blinde man cannot tell how the inward parts of mans body are conditioned, but the ſeeing Phyſician, who anatomizeth the body, he can judge of the ſituation of the Heart, Brain, Liver, Lungs, Reins, Bladder, of the Entrals, and of all the Veins, and knoweth in what form and condition they are. But before he hath made this anatomy, all theſe were hid from him, a Myner which ſeeketh for Oare, he doth not know what riches he may expect from Metals, unleſſe he open the Oar, and ſo fine it: what he findeth in it by fire, then he may know really in his calculation, what riches he may expect from it. So other things muſt be proceeded in, which true Naturaliſts will endeavour to do, and

not prate of things onely without experimental knowledge, diſputing of colours with the blinde man; learn to know the ground with your own eyes and hands, which Nature hideth within her, then you may ſpeak wiſely of them with good reaſon, and you may build upon an invincible Rock. If you do not ſo, then you are but a Phantaſtick prater, whoſe diſcourſe is grounded on ſand without experience, and is ſoon ſhaken by every winde, and ruined in the end. The ground of this knowledge muſt be learned as you heard, by anatomizing and ſeparating of things, which by diſtillation is made known: where every Element is ſeparated apart, there it will be made known what is cold, or moiſt, warm, or dry. There you learn to know the three principles, how the ſpirit is ſeparated from the body, and how the Oyl is ſeparated from the water, and how the Salt is drawn from the *Caput mort* of each matter, and is reduced again into a ſpirit, and how theſe three are afterward joyn'd again, and by fire are brought into one body. Further is here learn'd, how each after its ſeparation, and afterward in a conjunction may profitably and ſafely be uſed for their ſeveral uſes they are prepared for: all which muſt be done by a *medium*. At the firſt Creation man is earthy & groſſe, but his Soul, Spirit, and Body, being ſeparated by death, putrifieth under ground, and when the Higheſt cometh to judgement, he is raiſed again, his Body, Soul, and ſpirit cometh together, according to Faith and Scripture; that body is no more earthy, as it was formerly, but is found heavenly and clarified, glittering as the Stars in the Eaſt, and like the Sun is ſeen, when all the Clouds are paſt. So it is here, when earthineſſe is broken, divided, and ſeparated, then the three principles of the dead ſubſtance are made apparent, the dead one is forſaken, the living power comes to her perfection, becauſe her obſtruction is laid aſide, that the vertue in the operation may be manifeſted; In this ſeparation and manifeſtation is then known what theſe three principles are, which are ſo much diſcourſed of, namely Mercury, Sulphur, and Salt, according to the condition of

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the ſubject. He that doth not think it to be true, let him go to the end of the World, where he ſhall feel all what in his dumb capacity he could not comprehend: if any one ſhould intend to teach me any other with a prolixity of words, he may fill me with words, but he muſt prove it really alſo, for without that I am not bound to believe his words, but deſire ſome ſign as *Thomas*, one of the Twelve, who look'd for an Ocular demonſtration: I might have left out *Thomas*, but being there is a clift between a ſpiritual and worldly unbeliever, I gave liberty to my minde to ſpeak it, for there is a great difference in heavenly and worldly matters, touching faith and things comprehenſible, and there is that difference found alſo in ſidereal & earthly things: for ſidereal things are comprehended by ſharp imagination, and Arithmetick rules, but to the finding out of earthly things there belongeth ſpeculation and ſeparation: with ſpeculation muſt be joyned an intention, and an apprehenſion is annexed to ſpeculation, the former is done ſpiritually, becauſe the ſpirit of man doth not reſt, deſireth to apprehend more qualities of the ſpirit in things natural: every ſpirit ſtil draweth its like: the reſt is earthy: for an earthy body ſeparateth by manuals the earthly body from the ſpiritual part, and ſo the one may be diſcerned before and from the other. Whereas the ſoul in both ſheweth her ſelf really, therefore is ſhe in all really, for ſhe tieth the heavenly and earthy together like a bond, but when the heavenly is ſeparated from the earthy, that the ſoul alſo muſt forſake her body, then you have ſeparated and received the three, each apart, which after a true knowledge and conjunction can afford ſuch a triumphing and clarifyed body which is found in a better degree of many thouſand times, becauſe the groſſeſt is laid aſide from the earthy.

For when heaven and earth come to be refined by the great Creator, then the greateſt part will be conſumed by fire, and by that purging it will be exalted to the ſame degree with the heavenly, and ſet into the ſame line, for each all is created by one, each all is ordained by one, and though

through ſin by one man all was corrupted unto death, yet all is by one brought to a better State of life: and the onely Creator intends to judge all by fire, and all muſt again become one, which will be that heavenly eſſence, to which the earthl gave way by means of the fire: the eternall glory leaving a room for devil and death, from whence they ſhall look on the elect, admiring the great Majeſty and glory of God, which in a divine eſſence of three diſtinct perſons is all in all: and hath created all.

Thus the three perſons in the deity have held forth in us their inviſible eſſence, giving thereby to underſtand by an inſearchable wiſdom, what their creature & order is: we men are too weak to come higher; God is and will be God, and we men muſt be content with ſuch gifts afforded unto us: hereafter ſhall be accompliſhed that which is propheſied of by Prophets and Apoſtles, and now are conceived of onely by way of faith, therefore we ought now to be contented, what by Nature is intimated in a viſible way: other things incomprehenſible unto us, & matters of faith, wil appear better to be underſtood at the end of the world, God grant unto us all a true knowledge of temporal goods and of the eternall.

At the cloſing of this I ſay, that this is the whole Art and whole foundation of all the Philoſophick ſpeech in which is that ſought, which many deſire, taking great pains, and making great expences, namely to get wiſdom and judgement, a long life, health & riches of this world conprehended in few words; as for example. Firſt you muſt know, that I will ſhew unto you ſuch an example of the Animals, which in the appearance is a mean and poor one, but of a mihgty conſequence, if rightly conſidered, The Hen layeth an egg, the ſame egg is by hear brought to a hardneſs or coagulation; by a further hear it is brought to a putrefaction, where it it corrupted: in this putrefaction the egg receiveth a new *Genus*, wherein is raiſed a new life, and a chicken is hatch'd, This chicken being perfect, the ſhell openeth making way for the chichen to creep forth, this chicken coming to a further ripeneſs & age, increaſeth further in her kinde. Thus Nature

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furthereth her own kinde, and augmetteth *usq; ad infinitum*. True, the egg is not *prima materia* of the Cock or Hen, but the *prima materia* of their flesh is the first seed, out of which the egg is gone into a form, which by the equal nature of the motion of both is driven together and united, from thence by a further heat it went to a purefaction, from thence into a new birth, which new birth still propagateth and increaseth.

So it is with man, for one man alone cannot produce a new birth, unless both seeds of male and female be united, for after this conjunction through the Nutriment of the body, and continued naturall heat of these two seeds, which in the Center are known for one Nature, get a new life, and more men are begotten, which propagate further by their seed, by this means the whole world is fill'd with men. This seed of man is the noblest subtilest blood of a white quality, in which dwelleth the vital Spirit, which is driven together by motion. If these seeds of both kindes by their desire of lust are together united, and their Natures be not corrupted, or else are contrary one to another, then there is preserved a life by a heat, and brought to perfection in the mothers womb, and another man is brought forth, Thus much be spoken of the seed of Animals.

The vegetable seed is made palpable and visible which from each kinde of herb is separated and propagated in the earth for an increase, which seed must first putrifie in the earth, and then must be nourished by a temperate moisture, at last this seed by a convenient warm air is brought to a perfection, thus vegetables are increased, and in their kinde preserved: but the first beginning of a vegetable seed is a spirituall essence or astral influence, whereby in the earth was gotten an imagination, and became impregnated with a matter, out of which by the help of the Elements it came to be something: what form of seed the earth was desirous of after the heavenly impression, that form it received first, and brought it to a kinde, which bringeth a further increase by its palpable seed in the generation, hereby man may try his futher skill: but he is not able to create a new seed, as Nature

doth by an influence from above onely he is able to increaſe a formed ſeed.

Of Metals and Minerals I inform you this, that there is one onely Almighty Being, which is from eternity, and abideth unto eternity, which is the Creator of heaven and earth, namely the eternal Deity in three diſtinct perſons, which three in the Deity are a perfect divine being: and though I confeſs and acknowledge theſe three perſons, yet I confeſs onely one God in one Being. This I do now ſpeak as a Type of the firſt ſeed of the three principles, that the firſt beginning, to beget Metallin ſeeds is wrought in the earth by a ſideriall impreſſion, which quality preſſeth from above into the nether as in the belly of the earth, and worketh continually a heat therein, with the help of the Elements; for both muſt be together: the earthy affords an imagination, that the earth is fitted for conception and is impregnated, the Elements nouriſh and feed this fruit, bring it on by a continued hot quality unto perfection, the earthy ſubſtance affords a form thereunto; thus at the beginning the Metallin and Mineral ſeed is effected namely by an aſtral imagination, Elemental operation, and terreſtriall form: the aſtral is heavenly, the Elementary is ſpiritual, and the earthy is corporeall, theſe three make of their firſt Center the firſt eſſence of the Metallin ſeed, which Philoſophers have further ſearched into, that out of this eſſence there is become a form of a Metallin matter, palpably joyned together of three, of a Metalline Sulphur heavenly, a Metalline Mercury ſpiritual, and a Metalline ſalt bodily, which three are found at the opening of Metals: for Metalls and Minerals muſt be broken and opened: Minerals are of the ſame ſanguinity, of the ſame quality and nature, as Merals are, onely they are not ſufficiently ripened unto coagulation, and may be ackowledged for unripe Metals, for the ſpirit in them is found as mighty Metalline as it is in the perfecteſt Metals. For Metals may be deſtroyed and eaſily reduced unto Minerals, and of Minerals are prepared Medicaments, which ripen and tranſmute Metals, which muſt be noted: and it is done, when Spirit,

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Soul and Body are ſeparated & purely reunited. The remaining terreſtrity being put off, then followeth a perfect birth, and the perfect ripening by heat performs her office, that Spirit, Soul and Body at the beginning in their firſt ſeed have been a heavenly water, which begot theſe three, out of which three is become a Metalline Sulphur, a Metalline Mercury, & a Metalline ſalt, theſe in their conjunction made a fix, viſible, palpable body; firſt began a Mineral one, then a Metalline by an aſtral imagination, digeſted and ripened by the Elements, and by an earthly ſubſtance are made formal and Material.

Now when theſe bodies of Minerals and Metals are reduced to their firſt beginning, then the heavenly ſeed doth appear and is ſpirituall, which ſpirituall muſt become an earthy one by the copulation of the Soul, which is the *medium* and midle bond of their Union to make a Medicine out of it, whereby is obtained health, long life, wiſdom, riches in this mortall life: this is the true ſperme of Philoſophers, long ſought after, but not known: whoſe light was deſired of many to be ſeen, and is even the firſt matter, which lieth open before the eyes of all the world, few men know, it is found viſibly in all places, Namely Mercury, Sulphur and Salt, & a Mineral water or Metalline liquor, as the Center, ſeparated from its form, and made by theſe three principles.

The Heavenly Phiſician, the eternal Creator and inexhauſtible fountain of Grace, & the Father of all wiſdom, Father Son and Holy Ghoſt in one Deity, teach us to know really in a due grateſulneſs his wonderous works, and make us coheyres of his everlaſting goods, that we after a temporal revelation may in a true light ſeek for heavenly treaſures, and may poſſeſs them eternally with all the elect, where there is unſpeakable glory without end, which is attained unto by faith in our Saviour, by bringing forth good fruits, by loving of our neighbours, and helping the needy, which muſt be made evident with an unblameable life and due obedience to God. *Amen.*

FINIS.